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"The Mystery"

—JEYS—

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The Mystery of God
or
Heaven's Plan
for
The Salvation of a World

By
T. H. Jeys

Oakwood Press, Printers, Huntsville, Ala.

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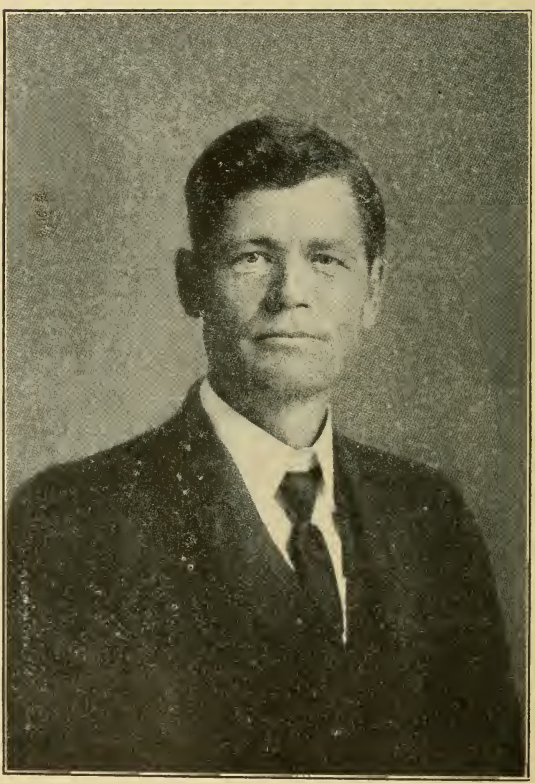
Dedication

To him whose eyes are wet with tears,
Whose burdened heart is filled with fears,
Who for the hope of Israel pines,—
To him I dedicate my lines.

To him who feels transgression's smart
Who hath been wounded to the heart
By secret sin, or open wrong,—
To him I dedicate my song.

To him who, tired and sick of sin,
Longs for the peace of God within,
To him who for his Lord doth wait,
My little book I dedicate.

To every man, in every land,
Who will the wiles of sin withstand,
Who for his coming Christ doth look,—
To him I dedicate my book.



Yours in Christ, T. H. Joys.

Preface

In every house there are large and small timbers. If the heavy sills and joists be needed, so too, are the laths and mouldings; if the spikes and bolts are indispensable, so likewise are the shingle-nails and tacks. The fact that even the smaller and less important materials are needed, has led to the belief that some place may be found where even this humble effort may be of value.

It is not claimed that this little book fills any "Long Felt Want." Nor has the author been "Urged by his many friends" to publish it. No blame can possibly attach to any one except himself. He has written from sheer love for the work.

That it has many literary crudities, omissions, and blemishes, is freely admitted. It is hoped, however, that the lovliness of the theme may atone, at least in part, for the lack of skill in presentation.

That it may be the means in the hands of God of darting some little ray of light and hope into some sorrowing heart, that some one may thereby be drawn nearer to our Father, that His plan for the saving of a sin-darkened world may be made a little more plain, and that by all these the glory and honor of our loving King may be increased, is the wish and prayer of

THE AUTHOR.

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The Mystery of God

Part I.
Promises to the Fathers

ARGUMENT

The scene opens with the creation of the earth, and the joy of the angelic host.

Lucifer, displeased that he is not first consulted, harbors jealousy, which finally ripens into revolt. Such efforts as Michael and the holy angels can make, are found useless, and the great rebel begins his work of temptation on earth.

His interview with man results in the fall. The plan of redemption is arranged, and Adam and Eve are informed of what the final result will be.

The same promise is further explained and amplified to Noah, Abraham, Moses, David, Isaiah, Jeremiah, and others.

PRELUDE

A world new-built. An angel choir
Sweet words of praise prolong.
Deep toned, and grand, and silvery sweet,
Around the throne of God there meet
The sounds of seraph song.

Gen. 1:1. Job 38:7.

The sons of God with glad acclaim
Sound forth their songs of praise
To Him who doeth all things well;
And of His power they gladly tell,—
Unsearchable His ways.
Ps. 148, 149, 150. Rom. 11:33.

THE SONG

Holy, holy, holy, Lord God Almighty!
Praise and willing service be given unto thee.
Thou art strong and powerful, wise and everlasting;
Thy glorious reign continue thruout eternity.
Isa. 6:3.

Holy, holy, holy, Lord God Almighty!
Truly thy great wisdom we willingly extol;
Who wast and art Creator, and ever shalt continue
Most blest and only Potentate while all the ages roll.
Rev. 11:17. Rev 5:9-14. 1 Tim. 6:15.

Holy, holy, holy, Lord God Almighty;
Loyal angels worship most humbly at thy feet.
Give we adoration, for Thou alone art worthy.
Raise we glad hosannah, as round thy throne we meet.
Heb. 1:6. Rev. 5:9.

THE JARRING NOTE

Lucifer, soliloquizing,—
"I'm sorely displeased;
My mind is not eased,

Tho I lead in this service of song.
Why may I not be
As exalted as He?
I am beautious, I am wise, I am strong.
Ezek. 28 : 17.

These anthems of praise
To the Ancient of Days
Might all be directed to me.
I lead this vast throng
Of the angels in song,—
My beauty is pleasant to see.
Isa. 14 : 13.

I'm resolved to rebel
And my wishes to tell
To the angels that march at my word.
I will lead in this fight
To regain my lost right
To be supreme ruler and Lord.
Isa 14 : 14.

AN ANGEL EXPOSTULATES WITH LUCIFER

"O turn thee, loved commander
Obey thy Lord and King.
Repent thee of thy proud attempt,
And praise and honor bring."

LUCIFER REPLIES BY SNEERS

"Ah yes, I see!
You'd have me be
A slave, an underling.
But I'll be first,
Or take the worst
That His dire arms can bring."

LOYAL ANGELS GIVE INFORMATION

"Most Holy One,
Against Thy Son,
And Thee, rebellion works.
Tho clad with light,
An angel bright
A foe in heaven lurks."

MICHAEL PLEADS WITH LUCIFER

"O Lucifer, son of the morning,
O turn ye, for why will ye die?
O hear, and take heed to my warning.
O serve and obey the Most High.
Isa. 14 : 12. Ezek. 33 : 11.

"O cast from thy heart thy ambition,
O turn to thy Father above,
O come unto him in contrition,
He'll meet thee with infinite love.

See PATRIARCHS and PROPHETS, Chap. 1.
Southern Publishing Association, Nashville, Tenn.

"I would be as a daysman between thee,
I would plead for thy pardon with power;
O give me the right to redeem thee
In this, the acceptable hour."

THE OFFER SPURNED

"Too long have I yielded to power,
Too long have foregone my just right,
But now and henceforth, from this hour,
Will have my just dues or will fight."

LUCIFER TO ADAM AND EVE

"There is no death. Thou shalt not die.
'Tis not the plan of the most High.
But good and evil thou shalt know,
Come taste this fruit, and find it so."
Gen. 3 : 4 , 5.

CONSTERNATION AMONG THE ANGELS

"O sorrow, O sadness, O horror and gloom!
O sin has brot misery, death, and the tomb!
O dismal and dark is the unhappy fate
Of the world that has kept not its holy estate!"

THE LOYAL ANGELS EXPRESS THEIR ANXIETY

"Only by using His infinite power,
Only the arms of Omnipotence can
Be of avail in this critical hour,
Serve for salvation of sin-sickened man.

"We cannot fathom the depths of this dolefulness,
Horror and heaviness, like a dark cloud
Hide from our sight every vestage of hopefulness,
Darkness and helplessness hope doth enshroud.

"Who is sufficient to fathom the mystery?
There is but One in the heavens who can.
What will He do to blot out the sad history
Already written by sin-ruined man?"

Acts 4 : 12.

A COMMANDING ANGEL EXPLAINS

"One has been found who will drink the dread potion,
Suffer the sorrow that sin doth entail,
Walk in a world filled with war and commotion,
Never discouraged nor ever to fail.

Mark 14: 36, Heb. 2 : 14, Isa. 9 : 5, Isa. 42 : 4.

Tenderly viewing their fallen condition,
Loving them, even tho from Him they stray,
To Him He'll draw them in humble contrition,
They will find in Him the truth and the way."

Jno. 3 : 16, Jno. 12 : 32, Jno. 14 : 6.

THE ANGELS' RESPONSE IN SONG

Now has come salvation, laud him in the song;
Now thru all creation, lofty praise prolong.
Sin shall be defeated, rebellion soon be spent,
Nor e'er shall be repeated sin's sad experiment.

Rev. 12 : 10, Nahum 1 : 9.

"Praise to Jehovah ! glad praises belong.
We will bring praise with the harp and the song.
Prostrate we fall and our Maker adore,
Gladly we serve at His side evermore.

"As angels excelling in strength do we bring
Glad praises to Him, our blest Maker and King.
Hear we most gladly the words of our Lord,
Harkening e'er to the voice of His word.
Ps. 103 : 20,

"Ours the blest privilege to ministers be
To heirs of salvation on land or on sea ;
To guard them, to keep them from danger or harm,
To strengthen for duty, to shield from alarm.
Heb. 1 :14.

"Praise, praise to the Father, praise, praise to the Son,
Most blessed, who thus have salvation begun.
O love beyond measure ! O infinite joy !
His praises our harps shall forever employ."

THE PLAN REVEALED TO MAN.

The voice of God, how sweet to hear !
Se gentle, musical and clear.
But sin doth guilty man affright.
He seeks the darkness, shuns the light.
Jno. 3 : 19.

Thus Adam hides him from the face
Of God, and cowers in disgrace.
That voice, earstwhile so sweet and clear,
Arouses now but guilty fear.
Gen. 3 : 8.

GOD SPEAKS TO ADAM

Where art thou, Adam? Why this fright?
Where now is gone thy robe of light?
What! hast thou eaten of the tree
Which I had late forbidden thee?
Gen. 3 : 9–11.

To which thus Adam low replies,
The while to hide his shame he tries,
"The woman whom Thou gavest me,
The fruit of that accursed tree

"Placed in my hands; and I did eat,
Full bitter now, tho then so sweet."
God speaks to her and she replies,
And as she speaks, averts her eyes,
Gen. 3 : 12.

"The serpent came and tempted me;
The fruit most pleasant seemed to be;
Bewitched, beguiled, the fruit I ate,
And thus have sealed my hopeless fate."
Gen. 3 : 6.

Next, to the wily foe He speaks,
Who place of hiding vainly seeks,
Who turns and writhes, but needs must stay
To hear Jehovah sternly say,—

"Because thou now hast done this thing
I'll pluck from thee thy gaudy wing.
Thou'lt crawl the ground for want of feet,
And dust shall mingle with thy meat.
Gen. : 3 14.

"Between the woman's Seed and thee
Perpetual war and strife shall be.
Subdued at last, thy head shall fee
The conquering pressure of His heel."
Rom. 16 : 20. Gen. 3 : 15.

Noah

PRELUDE

Ten generations since the fall,
Despair and grief amidst them all.
Mankind low sunken down with sin,
Violence without, within.
Gen. 6 : 5.

NOAH INSTRUCTED

"Faithful, constant, have I found thee,
Perfect in thy generation.
I will surely stand between thee
And this earth's near desolation.
Gen. 1 : 7.

Build an ark at my direction,
Like the pattern I shall show thee,
Srong and staunch for thy protection,
And all living things below thee.
Gen. 6 : 14, 15.

From the fields and forests take thee
Food for every living creature.
Meanwhile, to the world I make thee,
Of my faith the living preacher."
Gen. 6 : 19, 20, Heb. 11: 7.

THE SCOFFING ANTEDILUVIANS

"See this boat?
Will it float?
Noah is a man of note!
On dry land
See him stand
With his hammer in his hand.

"He looks wise
From his eyes,
As he tells that from the skies
Rain will fall
On us all,
Covering all the mountains tall.

"Let us see.
How can he
Tell how such a thing can be?
Does he know
What is so
More than other men below?

Matt. 24:37, 2 Peter 3:3, 6.

"Calm your fears,
Close your ears
To his cries and sighs and tears.
Flee alarm,
Fear no harm,
All your anxious thots disarm.

Let today
Glide away,
Eat and drink, rise up to play.
Rest secure,
Very sure
This present world will long endure.
Matt. 24:38, 2 Pet. 3:4.

The Ark

The ark is now finished, the beasts have gone in.
An angel, descending, has closed the great door.
Deriding and mocking, emboldened in sin,
The wicked for whom there waits mercy no more

Examine the ark, and then smile in derision,
Altho in their hearts there is many a fear.
Each one has made a last final decision;
Divine retribution draws rapidly near.

Fear

They gather in groups and talk low;
Each face a dark anxious look wears;
They fear Noah's message is so;
And one to his fellow declares,—

"I've a vague and annoying unrest;
No effort can drive it away.
My mind is disturbed and distressed,
For strange things have happened today.
Isa. 48:22.

"From mountain, and forest, and field,
There gather all animals round,
And willing obedience yield
To Noah. And then at the sound

"*From mountain, and forest, and field*"

Of his voice in command, they obey,
Walking into the ark side by side
In orderly sober array,
And there they in quiet abide.

Gen. 6:20–52, Gen. 7:16.

" An angel was seen to descend
And close the great ponderous door,
And declare that probation must end
And mercy must linger no more.
Rve. 22:11.

" And O, if it prove to be true,
How terrible then is our fate!
How, when, where, or what shall we do?
How sad is our sorrowful state!
Matt. 24:37.

The Storm

Dark angry clouds arise arise,
The winds with fierceness blow.
Obscured are all the skies,
Fell fear all faces show.

Look! see the lightning flash
From storm cloud, tempest driven,
Hark to the thunder crash
And roar thru all the heaven!

Hear cries and shrieks of woe!
Hear direful, dreadful sound!
See buildings leveled low
And dashed upon the ground!

Now stalk in every way
Deep Dread, and dire Dispair ;
And lips, unused to pray
Are moving now in prayer.

Men seek the heights of land,
Or climb to tops of towers ;
On mountain peaks they stand
Thru all the fearful hours

"*Men seek the heights of land*"

Till overwhelmed and lost.
The waters fierce prevail ;
No tongue of that vast host
Remains to tell the tale.

Full fifteen fathoms deep
Above the highest land
The darkling waters creep,
Obeying God's command.
Gen. 7:20.

THE STORM ABATES

For forty days the waters fall.
The fountains of the deeps
Are broken up, and over all
The mighty besom sweeps.

Gen. 7:11.

The hand of God directs the ark
Thru all the dreadful days,
As in the floating, storm-tossed bark,
The faithful family stays.

At last, a year and ten days o'er,
From out the ark they go.
Upon earth's surface walk once more,
And travel to and fro.
Gen. 8:16.

An altar to the Lord they raise,
An offering they bring;
To Him they render grateful praise,
With thankful hearts they sing.
Gen. 8:20.

NOAH'S FAMILY SING PRAISE

"Now lofty song we bring,
To Thee we sound our praise.
Thou art our Sovereign, Thou our King,
And right are all Thy ways.

"Thy covenant we love,
It's sacred vows we take;
Help us to serve Thee, God above,
Nor Thy commands forsake.

"O haste that happy day
When sin shall be no more;
When God shall wipe all tears away,
And death's dark night is o'er.
Rev. 21:4.

"Make of us what Thou wilt,
Cleanse us in mind and heart;
And, when the precious blood is spilt,
Give us in it a part."

NOAH'S PRAYER

"Thou has kept us
From the tempest.
Thou hast spared us from the storm.
Shielded thru Thee,
Yielded to Thee,
We have been immune from harm.

"Lord accept us,
And protect us,
As we walk earth's surface o'er;
Keep us near thee,
Help us fear Thee,
Now, henceforth and evermore."

"*Keep us near Thee, Help us fear Thee*"

THE RESPONSE

And He who hears and answers prayer,
Who marks the sparrow's fall,
With pleasure bends and harkens there,
As on His name they call.

Matt. 10:29.

His covenant He speaks again,
His loving kindness shows;
His favor to the sons of men,
Once more He will disclose.

THE COVENANT

"My grace I now extend to thee,
My covenant shall established be
Between thy righteous seed and thee.
Dismiss thy fears.
My promise here to thee I make,
(Nor shall I e'er the compact break)
To keep thee for My mercy's sake,
Thru all thy years.

Gen. 6:18.

"On land or sea, or in the air,
The beasts of earth with thee shall share
The comfort of My constant care,—
All that have breath.
To thee will I disclose the plan
Determined since the world began
By which I rescue guilty man
From sin and death.

Gen. 9:9–16.

" My rainbow in the clouds I place,
A sign, a token of my grace,
Reflection of My favoring face,
For you to see.
And as you view it arching o'er
The darkened heavens, fear no more,
Tho lightnings flash and thunders roar,
I'll care for thee.
Gen. 9:13.

" Thru thee shall come a Holy One,
To thee shall be vouchsafed a Son,
Thru whom My will is to be done
For guilty man.
He is of all the worlds the choice,
He is of heaven's thot the voice,
In Him alone, you may rejoice,
And in Him stand.
Jno. 1:1, Eph. 1:10--14.

" As in a cloud the bow you see,
Remember, 'tis a pledge that He
Will all your help and comfort be
In calm, or storm.
No flood shall e'er destroy again
Completely all the homes of men;
For He shall see the bow, and then
Shield thee from harm."
Gen. 9:16.

Abraham

PRELUDE

Ten generations more are gone,
And sin sits heavily upon
A world of woe.
The Father's eye of tender love
Looks from the throne of light above
On those below.

THE CALL OF ABRAM

From Ur, in Chaldee's sunny land,
The Lord takes Abram by the hand
And leads him forth.
A pilgrim and a stranger, he
By faith alone, a land can see
Of priceless worth.
Gen. 12:1, Acts 7:1-4. Heb. 11:8.

A city with foundations bright,
All glorious with celestial light
Now greets his eyes.
And voice of God, distinct and clear
Like lovely music he doth hear
From out the skies.
Heb. 11:10.

It says to him, —" Look to the sky
And count the stars that roll on high
In glory bright.
So, numberless thy seed shall be,
Or like the sand along the sea
Within thy sight.
Gen. 15:5.

" In thee the nations shall be blest.
Thy Seed shall give His people rest
At that great day.
Fear not, for am I not thy Lord?
And thy exceeding great reward
Thru all the way?"
Gen. 15:1.

ABRAM'S FAITH

Abram,— " How can it be?
How can it be?
How be fulfilled thy words to me?
I have no son
Except the one
Adopted in my family."
Gen. 15:2, 3.

Jehovah,— It is not he.
The heir shall be
Not he; but e'en thine only son

Shall be thine heir.
To thee I swear,
Of him shall come the Holy One."
Gen. 15:4, Gal. 3:16, Gen. 12:3.

Abram,— "I pray Thee, Lord,
Confirm Thy word
Which in my ear has sounded sweet.
Show me a sign
That I am thine
And mine this land beneath my feet."
Gen. 15:8.

Jehovah,— "Build thee an altar in this land,
Bring thee an offering in thy hand,
Stand thou near by; To thee I'll show
The thing that thou hast asked to know."
Gen. 15:9.

THE VISION

A land fair and beautiful, pleasant to see,
A numberless host, plucking fruit from a tree
Whose leaves are for healing of sorrow and strife,
Growing hard by the river of waters of life.
Rev. 22:14.

But now the glad picture fades slowly from sight,
And, taking the place of the vision so bright,
A horror of darkness oppresses his soul;
Before him dread pictures of suffering roll.

Gen. 15:12.

"In lands not their own shall thy seed be oppressed,
Full four-hundred years, ere they enter their rest."
Ah! well may the prophet, appalled at the sight,
And the terrible sound, shrink in weakness and fright.

Gen. 15:13.

But God, when He smiteth, delighteth to heal;
To those in deep sorrow, His mercies appeal;
So Abraham learned, as he viewed the great plan
For the final redemption of poor puny man.

Isa. 54:7-10.

Instead of possessions in part of the earth,
Or owning a farm in the land of his birth,
All sinners shall be from the universe hurled,
And Abraham's seed become heirs of the world.

Rom. 4:13.

Thus surely, tho slowly, develops the plan
Of infinite Wisdom to save guilty man.
Thus slowly evolves from the earth's dismal night,
God's picture of joy, putting darkness to flight.

Moses

PRELUDE

The years roll by and now we view
The seed of Abram passing thru
The time predicted by the Lord,
And noted in his sacred word.
Gen. 15:13.

"At water's edge with maids of state"

MOSES' BIRTH

Three hundred years and more, are gone,
Release from bondage draweth on;
Soon dawneth Israel's longed for morn;
In Amram's home a child is born,—
EX. 2:1, 2.

A child, who, destined to be great,
Is by his mother placed, to wait
The coming of the princess fair
To find him in the basket there.
Ex. 2:3,4.

At water's edge, with maids of state,
Who on her slightest wishes wait,
The daughter of the Egyptian king
Commands her maids the babe to bring.
Ex. 2:5.

When, as the bulrush ark is brot,
The little babe looks up and cries,
The princess' mind is deeply wrought,
She looks upon the child, and sighs,—
Ex. 2:5.

"Some Hebrew mother here has tried
With mother-love and anguish wild,
Her little helpless babe to hide
From those who would destroy her child.
Ex. 2:6.

"How lovely is the little one!
I'll take him for my very own.
He shall be mine, my little son,
He'll be the king when he is grown."

"Go, bring a Hebrew woman here;
Come, take this child and nurse for me,
Care for him well, and do not fear,
Your wages are assured to thee."
Ex. 2:9.

Why pales the cheek? Why does she shake?
This woman of the Hebrew race.
When asked the little child to take,
Why fades the color from her face?

With trembling hands she clasps her child;
Her mother-love in tears o'erflows.
Her happy heart is beating wild,
As to her humble home she goes.

Moses' Education

The precious years that follow now
Must be to work of training given.
Her child must be instructed, how
To choose the way that leads to heaven.
Heb, 11:23.

The splendors of his Egypt home
He must be taught to value less
Than call of God to go and roam
With Israel in the wilderness.
Heb. 2:24.

The sorrows of the church of God
He must be taught to gladly choose.
For recompense of the reward,
All Egypt's pleasures he must lose.
Heb. 11:25.

"The mother well her task has done"

Twelve years flit by with rapid race,
The mother well her task has done,
And now the lad must take his place
As Pharaoh's daughter's only son.
Ex. 2:10.

The blandishments of rank and state
Are powerless to affect his mind.
For Israel's hope content to wait,
He is to earthly Egypt blind.
Heb. 11:24.

Thus Moses, reared in Pharaoh's court
Is for his arduous task prepared.
To lead the congregation forth,—
The work for which his life was spared.
Heb. 11:25.

The Call of Moses

Full forty years in Egypt's land,
And forty more in Midian passed,
He spends, before he, called to stand
And lead his people, goes at last.
Ex. 7:7.

With nature's solitudes, he learned
To trust self less, and trust God more;
The desert bush has brightly burned,
His desert discipline is o'er.
Ex. 3:1-10.

With faith in God to lead the way,
He undertakes the call of heaven.
"I Am hath sent me," he must say,
And give the call he has been given.
Ex. 3:14.

Meanwhile in Egypt's darkened land
His burdened brethren groan, and pray
That God will show His mighty hand,
And bring the dawn of freedom's day.
Ex. 1:7-11.

THE COMING OF MOSES

The longed-for time of help has neared;
Four-hundred-thirty years are past,
Since God to Abraham appeared;
The dreary darkness lifts at last.
Ex. 12:40.

With plagues of lice, and hail, and flood,
With darkness dense as to be felt,
With waters changed to streams of blood,
Jehovah has with Pharaoh dealt.
Ex. 9, 10, 11.

And, last of all, th'avenging hand
Of the destroying angel falls
Upon the firstborn of the land,
From Pharaoh's house to cattle stalls.
Ex. 12:29.

But in the homes of Hebrew slaves
Is heard the voice of humble prayer.
The blood mark on the door post, saves
The firstborn, who is slumbering there.
Ex. 12:23.

THE EXODUS

And as a wail spreads thru the land,
E'en Egypt's great and bitter cry,
Each Israelite, with staff in hand,
Awaits the call of the Most High.

Ex. 12:11.

The fullness of the time has come,
The years of sojourn now are o'er;
For, Jacob's days of darkness done,
He serves taskmasters now no more.
Ex. 12:41.

From Egypt's coldly cruel land,
And from beneath the master's rod,
From under the oppressor's hand,
Goes Israel forth to serve his God.
Ex. 5:1.

For forty years, o'er desert sands,
The murmuring congregation goes.
A faithful shepherd, Moses stands
To guard his people from their foes.
Num. 33:38.

INTERLUDE

As Israel wandered long ago
For weary years o'er desert sand,
Before they were allowed to go
And take possession of the land,
1 Cor. 10:10.

So, modern Israel, faithless still,
In desert lands are forced to roam;
Altho they might, had they the will,
Be living in their Canaan home.
1 Cor. 10:11.

. . . . . .

Again the curtain shifts, and there
We on a mountain top behold
The patriarch with whitened hair,
Not feeble, even tho he's old.
Deut. 34:7

Thrice forty years of age is he,
Nor weak of limb, nor dim of eye;
Here called of God the land to see,
And here in Pisgah's top to die.
Deut. 34:7.

The Vision

On Nebo's top he takes his stand,
The leader of the Hebrew band;
And from this point he views the scene,
Tho time and distance intervene.

He first behold the fertile fields,
The land that such abundance yields.
Spread out before his longing eyes,
The lovely land of Canaan lies.
Deut. 34:2.

It's beautious fields of living green,
It's sparkling streams of silver sheen,
The sunshine showering down so bright,
All serve his senses to delight.
Deut. 34:4.

There, Gilead, Dan, and Naphtali,
The places distant and more nigh,
Are viewed with much, tho pleased surprise,
As on them each he turns his eyes.
Deut. 34:2.

His pulses quicken. May not he
Whose eyes are here allowed to see
This lovely plain, this promised land,
Pass over and upon it stand?
Deut. 32:3-25.

To which Jehovah answers, "No,
Into this land you may not go.
Let it suffice; it may not be.
About it speak no more to me."
Deut. 3:26.

. . . . . .

But now fair Canaan fades from view;
The weary leader looks anew;
And, spread before his wondering eyes,
Another panorama lies.
Heb. 11:10.

The whole wide world appears to view,
Not spoiled with sin, but bright and new.
No thorns, no thistles, blight, nor mould,
No burning heat, no bitter cold.
Rom. 4:13.

The earth restored the prophet sees,
Most glorious rivers, mountains, trees,
The city with foundations bright,
All robed and clothed in living light.
Isa. 65 : 17.

And as he views the glorious land
On which the ransomed are to stand,
Jehovah there declares again
His purpose for the sons of men.
2 Peter 3.13.

The Promise

"To earth a Prophet will I give
Among the men of earth to live,
Like unto thee.
My own commandments shall He speak.
To those who shall salvation seek,
He'll Saviour be."

Deut. 18:19.

The Death of Moses

Fades the fair vision. The land of the Moabites
Lies to the southward, and this he beholds,
Lovingly looks on the camp of the Israelites,
Then with calm quiet his tired hands he folds.

Deut. 2:9.

Here is revealed to the perishing patriarch
How the Messiah shall suffer alone;
Bear the great burden of all human sinfulness,
For, of the people, to help there is none.

Isa. 63:3.

Over the landscape a dimness is settling;
Nightfall is coming, and fading the day;
Weary and anxious, tho trusting resignedly,
Israel's leader is passing away.

Deut. 34:5.

THE BURIAL

Not for the patriarch human-made pagentry ;
Not a man knoweth his grave to this day.
Angels excelling in glory and majesty,
Tenderly bury the body away.

Deut. 34:6.

. . . . . .

Far down below lies the camp of the Israelites.
Soon Canaan's country shall sound to their tread.
Little they reck in their quiet security,
Moses their much beloved leader is dead.

David

PRELUDE

Now many generations more
Of earth's sad history are passed o'er.
Sin's dark, malignant, hateful reign
Has filled the earth with dread and pain.
The Father, watching from above,
Still guards his flock with tender love.

THE PROMISE TO DAVID

My covenant will I not break ;
King David I will ne'er forsake.
His seed for aye the king shall be
Thru years of all eternity.

Ps. 89:34-37.

DAVID'S PRAISE

"O who am I, thou King of kings,
Of whom thou speakest blessed things?
Because thou promisedst to me
That of my seed the King shall be,
2 Sam. 7 18.

"I offer honor, praise, and songs,
To Thee, to whom all praise belongs.
Of my poor house Thou speakest well,
Most blessed things Thy words foretell.
2 Sam. 7:19.

"For when thou saidest, "At my right hand
Sit thou, I'll make thee rule the land,"
How deep thy thots! How grand thy word!
For thus thou'lt make my Son my Lord!
Ps. 110:1, Matt. 22:45.

"Ah now I plainer seem to see
The blessed truth held out to me;
And not to me alone, but all
Who willing at His feet will fall.
2 Tim. 4:8.

"Oh do thou then confirm the word
My ears this day have gladly heard.
When in the clouds Thy Son I see,
Tis then my Son my Lord shall be.
2 Sam. 7:28, 29, Isa. 25:9.

Part II.
The Passion

ARGUMENT

The fullness of time arrives, and He who has been promised to the fathers, comes to the earth a helpless babe. He lives the perfect life and dies for His people.

The scene opens with the Bethlehem shepherds. Angels of God tell to them the glorious news, and sing the glory song. The Magi pay their visit, and Herod slays the babes. Joseph and Mary flee with the Child to Egypt. The wail of the Bethlehem mothers is recorded.

His baptism and temptation are described briefly. This is followed by the closing scenes of the earthly ministry. The triumphal entry, arrest, trial, crucifixion, burial, resurrection, gospel commission, and ascension, are described.

PRELUDE

Earth's tragic stage is set once more;
And, glancing the dark picture o'er,
We find four thousand years are past;
The day star has appeared at last.
We gaze on plains of Bethlehem;
We see devout, tho humble men
Tending their flocks of sheep by night,
And praying to led aright.

Luke 2:8.

THE SHEPHERDS CONVERSE TOGETHER

First Shepherd,—

'Twas on these plains where now we keep
Our watch by night and tend our sheep,
That David, Israel's shepherd king,
Lead forth his flock and here did sing.
Ps. 23.

" 'Twas he who sang the shepherd's song.
Methinks the time cannot be long
Until the Chief of shepherds will
His promises, long made, fulfill.
Jno. 10:11.

Second Shepherd,—

" Ah, yes indeed! how longs my heart
In that glad time to have a part.
Fulfillment, tho it tarry long,
Is certain; and my hope is strong
Habakkuk 2:3.

" That we poor shepherds, even we
The glorious sight may live to see.
O happy thot! There may be made
Fulfillment now so long delayed!"
Dan. 9:25.

Thus talk these good and earnest men,
Repeating prophecy again,

By patriarchs and prophets told,
Who of those days spake oft of old.
1 Pet. 1:10-12.

They speak of Jacob's death-bed scene,
What his dark prophecy could mean
Concerning Judah's scepter, when
Shiloh should be revealed to men.
Gen. 49:10.

"For look," say they, "'tis gone at last !
And Judah's dominance is past.
An Idumean holds the throne,
And Judah's scepter now is gone."
Matt. 2:1.

All unseen, angels, bending low,
Prepare their glorious light to show ;
To tell these humble noblemen
That Christ is born in Bethlehem.
Luke 2:8.

The Angel Makes his Appearance
The Shepherds,—
" Look ! look ! O look ! Behold the sight !
An angel clothed with living light !
See ! See ! O see the wondrous throng !
And hark that burst of seraph song !
Luke 2:9.

"Christ is born in Bethlehem"

THE ANGELS' SONG

Glory to God in the highest!
Peace on the earth unto men.
Let every creature now bring Him
Praises that never shall end.

Luke 2.14.

"See! see! O see the glorious throng!"

Fear not ye children of Judah!
Tidings of gladness we bring.
Today there is born unto David,
The Lord, blessed Saviour, and King.

Luke 2:10.

He is the Prince and your Saviour,
Meek, in a manger is He,

Heaven's expression of favor,
God on the earth shall He be.
Luke 2:11.

THE MAGI

In the land of Medo-Persia,
Ancient realm of Artaxerxes,
Country where the good queen Esther,
Consort to Ahasuerus,
Had in days long past been faithful
To her God and to her people,
Land of many a song and story
Sung or told of deeds of daring,
Land where kings and rulers boasted
That their laws were never changing,
Land where Daniel, ever faithful,
Had been cast to hungry lions,—
In this country dwelt the Magi,
Far away toward the sun-rise.
Esth. 4:16, Dan. 6:8, Dan. 6:16, Matt. 1:1.

They were men of deep devotion.
They had read the sacred writings
Gathered from Judean captives
In the days of dark disaster,
When all Jacob's seed were scattered
Far from home to heathen exile.
They had read the words prophetic,
Written by the Shepherd Psalmist,

How Jehovah says to Jesus,
"Come, sit thou upon my right hand
Till I make thy foes thy foot-stool."
Ps. 110 : 1.

Daniel's prophecy was treasured
As a comforting assurance,
For it told of the Messiah;
And with glad anticipation
Carefully they searched for treasure
In his writings spread before them,—
Searched, and were not disappointed.
There, all plain, unrolled before them,
Was the word, by Gabriel spoken.
"Know and understand, O Daniel,
That the date for the rebuilding
Of the walls of thy Jerusalem
Is the point from which to reckon
Unto Christ, the Prince, Messiah."
Dan. 1 : 3, Dan. 9:25.

As they read, a deeper meaning
Dawns upon their understanding.
Greater than all Medo-Persia,
Wider than all Grecian empire,
Or the Caesars' vast dominions,
Was to be the endless kingdom
Promised to the Seed of David.
Dan. 2 : 44.

They had watched the hosts of heaven,
Knew the changing constelations,
Knew the stars and their positions,
And their changes with the seasons.
Great was their surprise and interest
To behold toward the sun-set
In the twilight of the evening
A new star, by far out-shining
Every other well-known planet.
Suddenly it caught their vision
And, transfixed, they gazed upon it.

Matt. 2: 2.

Balaam's mystic words, prophetic,
They had often pondered over,
How a star should come from Judah,
And should smite the coasts of Moab.
"'Tis the star!" they cry together,
"'Tis the last of the predictions
Set to mark the happy moment,
Natal hour of Judah's Sovereign.

Num. 24: 17.

"Let us now our footsteps hasten,
Taking with us myrrh and aloes,
Frankincense and costly raiment.
Let us greet the world's Redeemer,
God's great Gift to guilty sinners."

Matt. 2: 11, Jno. 3: 16.

Night at Jerusalem

Darkness o'er the hills of Judah.
Quietness now reigns supreme.
Sleeps Jerusalem, neither does she
Of her visitation dream.

Burn the watch-stars in their courses,
Keeping vigil o'er the earth.
Watching, all the host of heaven,
For it is the hour of birth.

Birth of him, who, thru the ages
Had been promised, now is here;
But the city, wrapped in slumber,
Knows no gladness, feels no fear.

Day Dawns

Morning now. The day is dawning.
Sunshine drives the shades away.
Wakes Jerusalem from her slumber,
Shadows flee before the day.

Silently, the stars grow fainter,
Close their eyes up, one by one,
And Aurora, morning's herald,
Now declares the day begun.

Morning sounds now break the silence,
Crows the cock, and clucks the hen,
Coos the dove, and chirps the sparrow,—
Nature is awake again.

Men are now astir and working,
Busy with their toils and cares,
All unconscious of the blessing
That so freely might be theirs.

Arrival of the Magi

Meanwhile, travel-worn, and weary
With their journey, hard and long,
Come strange men with startling question,
To the busy, bustling throng.

Matt. 2:1.

"Where is He, the king of Judah?
We have seen His star, and come
From the East to do Him homage,
Many leagues away from home.

Matt. 2:2.

We have lost sight of our beacon,
And have traveled thru the night,
But were sure that in Jerusalem
We could soon be set aright.

Isa. 60:3.

Messengers make speed to carry
News of these men to the king.
Herod hastes to call the rabbis,
Telling them the books to bring.
Matt. 2:4.

Comes the priest with pompous bearing,
Holding in his hand the scroll.
At the king's request he opens
And begins to read the roll.
Matt.5, 6.

"Thou, O Bethlehem Ephratah,
Tho so humble and forlorn,
Art not least, for in thy manger
Zion's king is to be born."
Micah 5:2.

Trembles Herod as he listens,
Fears indeed it may be so,
But his feelings he dissembles,
And he bids the strangers go,
Matt. 2:3.

"Go, and search, and when you find Him,
Then return and tell to me,
So I, too, may do Him honor,
So I, too, the King may see."
Matt. 2:8.

Drawn his brow with darkest passion,
Evil plans possess his mind.
He will kill the infant Saviour
If he can the baby find.

THE MAGI FIND JESUS

Once again the night has fallen,
Faded is the light of day;
Hastening on from out the city,
Go the wise men on their way.
Matt. 2.9.

Yonder is the star before them,
And, directed by its light,
Down to Bethlehem they hasten,
Guided safely thru the night.
Matt. 2:10.

There they find the virgin mother,
There they see the blessed Son,
And, with happy hearts, enraptured,
Worship they the little one.
Matt. 2:11.

Pour they forth their eastern bounties,
Frankincense, and myrrh, and gold,
Costly gems, or curious garments,
From their treasures, quaint and old.

THE FLIGHT TO EGYPT

Warned of God of pending danger,
Joseph rises in the night,
Takes the young child and the mother,
Saves their lives by hasty flight.

Matt. 2:13.

"*Worship they the little one.*"

Out of reach of Herod's soldiers,
Down to Egypt now he goes,
There are they immune from danger,
Safe from jealous, deadly foes.

Matt. 2.14.

There the gifts of eastern Magi
Serve to feed them while they stay.
Thus God ever keeps his children,
Guides and guards them all the way.
Matt. 2 : 11.

Herod Slays the Bethlehem Babes

Meanwhile, mad with jealous envy,
Filled with fiendish, furious fear,
Herod wrecks a bloody vengeance
On the homes of parents near.
Matt. 2:16.

Bethlehem is moved with terror,
Sorrow sits on every brow;
Deeds of violence and rapine
Fill all hearts with horror now.
Matt. 2:13.

The Mothers Mourn

How long, O Lord, wilt thou not see
The wickedness and flagrant wrong?
O, do thou undertake for me,
Let not thine anger slumber long!
Rev. 6:10.

My hope is crushed, my joy is fled,
All gladness gone, my food forgot,
My heart can not be comforted,
Because my first-born child is not.
Jer. 31:15.

His Public Ministry

PRELUDE

Mid cries and groans our curtain fell,
Of sorrow still our lines must tell.
Sad, sad, tho not unmixed with joy,
The themes that must our thots employ.

Full thirty years are past and gone,
And now we turn our eyes upon
The changes of the shifting years,—
The joys and sorrows, smiles and tears.
Luke 3:23.

Our hearts are comforted to see
The Christ of God of Galilee.
He walks the earth, a man with men,
To bring man back to God again.
Jno. 1:14, 2 Pet. 1:4.

Herod the king has had his day,
Has played his part and passed away

His human greatness all is o'er;
He makes the mothers mourn no more.
Matt. 2:19.

The Eastern Magi, too have passed;
Have left their record, long to last;
The shepherds many times have told
Their story, which will ne'er grow old.
Matt. 2:1, Luke 2:8-18.

But now we turn our eyes away
From past events, and view the day
Still present. Expectation keen
Is everywhere both felt and seen.
Luke 3:15.

JOHN THE BAPTIST.

For in Judea's wilderness
Has come a man in humble dress,
Who fearlessly reproves the wrong,
Who tells that time will not be long

Until Messiah shall appear,
And even now that he is here;
That He will visit man once more,
And with His fan will purge His floor.
Matt. 3:1, 4, 8, 11, 12.

In the wilderness of Judah,
Near to Ziph, where good king David
Fled from Saul when sorely hunted,
Stands the prophet of the Highest,
John the Baptist. For his clothing,
Camel's hair and leathern girdle;
And his food is of the simplest,
Carob pods and honey, gathered
From the haunt of wild bees near him.
1 Sam. 23:14. Matt. 3:4.

Many people crowd around him
From the city of Jerusalem
And the region of the Jordan,
Listening to his words of warning,
As he preaches to the people.
Matt. 3:5.

Priests and rulers scowl upon him
As he cries in language scathing,—
"Generation of the vipers,
Who hath warned you of your danger?
Do not think because of office,
Or the honors heaped upon you,
You shall miss the retribution
Visited upon the sinner.
Bring forth fruit of true repentance,

Say not, Abram is your father.
Only those are Abram's children
Who will do the deeds of Abram"
Matt. 3 : 17,18, Jno. 8 : 39.

THE BAPTISM

Jesus comes to John's baptism,
Comes and is baptized in Jordan.
As he rises from the water,
And kneels down upon the margin,
Suddenly the gates of heaven
Stand ajar, and from the portals,
Like a dove of brightest glory,
Falls the Holy Ghost upon him;
And a voice like sweetest music
Thrills the heart of those who listen.
"'Tis my Son, my Well Beloved,
I am pleased with His obedience."
Matt. 3 : 13-17.

THE MOUNT OF TEMPTATION

From the brightness and the gladness,
From the Father's voice approving,
From His friends and earthly kindred,
From the light and smile of heaven,
To the wilderness of Judah,
To the wild beasts and the desert,
To the fierce assaults of Satan,
Straightway doth the Spirit drive Him
Matt. 4 : 1.

First Temptation

After forty days of wrestling,
Forty days of agonizing,
During which he tasted nothing,
He is afterward an hungered.
Satan then, to take advantage
Of his pitiful condition,
Offers his suggestion subtile,
How to prove Himself Messiah.
"If thou be the Son, provide thee
Food so needful now to strengthen
And sustain thy weakened body."
Jesus answers, "It is written,
Bread alone may not be eaten,
But all words the Father speaketh
Are to be the food of mortals."

Matt. 4: 2-4.

Second Temptation

Borne by Satan to the temple,
On a pinnacle protruding,
Placed in perilous position,
Jesus stands and meekly listens
To the whispers of the demon.
"If thou be," again he whispers,
"If thou be Jehovah's offspring,
Cast thyself from this place headlong.
Harm would never be permitted,

For the angels, watching o'er thee,
Will uphold and safely bear thee
To a place of perfect safety."
Matt. 4: 4-6.

"It is written," meekly answers
Jesus to the fiend's suggestion,
"Thou shalt not tempt God, thy Master."
Matt. 4: 7, Deut. 6: 16.

INTERLUDE

Angels are watching the conflict. One, speaking to his fellow, says—

"O, what a struggle is this for the mastery!
Watch our blest Sovereign in conflict below.
O, what a crisis in Earth's bitter history!
Gladly to aid him, all heaven would go.

"O, how he meets all the base, scornful mockery!
O, with what meekness, yet infinite power
Conquors He now and obtaineth the victory!
Satan's destruction begins from this hour.

"Look! look again! in that terrible wilderness
Lucifer now the fierce battle renews.
Lost from his heart is all vestage of tenderness,
'Tis only his purpose to hurt and abuse."

" This is mine, and I will give it "

Foiled again, but once more trying
Satan takes him to a mountain,
There unrolls the panorama
Of all earthly states and kingdoms,
And the Saviour he addresses,—
"This is mine, and I will give it
Unto thee without a struggle,
Only thou shalt here acknowledge
That I am the rightful sovereign.
Worship me, and in a moment
All this glory shall be given."

Matt. 4 : 8, 9.

To this speech the Saviour answers,—
"Satan, do thou get behind me.
It is written in the Scripture,
God alone shall have thy worship,
Only give to Him thy service."
Faints the Son of God from weakness
And His superhuman efforts,
But an angel quickly flying,
Strengthens and sustain the Master.

Matt. 4 : 10, 11.

Thus the Saviour meets and conquors
Adam's conqueror ; fights the battle,
Fights and wins where Adam faltered,
Thus becomes the second Adam.

"It is written," is the secret
Of His power to meet temptation.
1 Cor. 15 : 47. Matt. 4 : 4, 7, 10.

. . . . . .

Days, and weeks, and months are passing,
Passing by in quick succession.
His disciples He has chosen,
Sent them forth to teach and strengthen,
And they go at His direction,
Preaching as they go, and healing.
Mark 3 : 14.

Scribes and doctors fear and hate Him,
For his words of truth reprove them.
But the common people hear him
Gladly, for they see He loves them.
Jno. 3 : 19, Mark 12 : 37.

These are days of mighty conflict,
Conflict with the Jewish rulers,
Men of iron will and purpose.
Guided by the prince of darkness,
They have set their snares to catch Him,
And they watch His every movement.
They behold His loving kindness,

See Him heal the loathsome leper,
Open eyes that have been blinded,
Cure the deaf, the paralytic.
Every form of fearful fever
Yields before His blessed presence.
Storms are quelled, and devils driven
From poor demon-darkened victims.
Even death yields his dominion,
And acknowledges the Master.

Jno. 11, 53, Mark 1 : 40, 10: 49, 7 : 32, 4 : 39, 5 : 8, Matt. 8 : 15, Jno. 5 : 8, 11 : 43.

Thus the time is swiftly flying.
Every day is filled with working,
For the night comes swiftly onward,
When the time for work is ended.

Jno. 9 : 4.

And while men are wrapt in slumber,
From their toils and pains are resting,
When all nature hushed, and silent,
Ceases from the day's endeavor,
Jesus seeks the lonely mountain,
There pours forth His heart in prayer,
Prays for His dear erring children
And the darkened world about Him.

Jno. 8:1.

The Closing Days

PRELUDE

As the curtain once more rises,
We behold the blessed Master
In an earnest conversation
With His band of dear disciples.
They are moving slowly southward
Toward the city of Jerusalem.
And their hearts are filled with sadness,
For He tells them He is going
Where the rulers will reject Him,
Persecute, and harm, and hurt Him,
And at last will crucify Him.

Matt. 20: 17-19.

Three full years and six months passing,
Have completed now the period
Once predicted by the angel,
Speaking to the prophet Daniel.
"Seventy weeks are now determined,
Or cut off upon thy people,
Time to finish their transgression,
In this period will be given;
And the Christ, the true Messiah
End of sins will make for mortals,
And anoint the blest Most Holy.
Seven weeks, three-score and two weeks
From the issue of commandment

For the building of Jerusalem,
Shall elapse before Messiah,
Coming, shall be maifested,
And shall die to save His people,
In the last week of the seventy,
In the midst of this the seventieth."

Dan. 9: 24, 25, 27.

. . . . . .

Facing now, the solemn moment,
Crisis of the plan of ages,
Jesus teaches His disciples.

The Triumphal Entry

Jerusalem strong, and grand, and bright,
Resplendent with its walls of white,
The sunshine, shimmering like a shower
O'er dome, and spire, and temple tower.

Ps. 48: 2.

Outside the city's sight and sound
Is Jesus by the people found.
With His disciples near His side
He starts on His triumphal ride.

Matt. 21 : 27.

Full many a triumph has there been
In this dark world of death and sin.
Full many a king has brot from far
His captive slaves to draw his car.
Dan. 1 : 2.

But here no prisoner's sighs and tears
Are heard or seen. There are no fears,
For thus the Prince of Righteousness
Rides forth to comfort, heal, and bless.
Isa. 52 : 9, Jer. 23 : 6.

Here walk the men who have been lame,
And publish by their strength His fame.
Here, Lazarus, lately from the grave,
Extols the Master's power to save.
Jno. 11 : 44.

Here eyes that see, but once were blind,
Look on that face so mild and kind,
Demoniacs, set free from shame,
With grateful hearts extol His name.
Mark 10 : 52, 5 : 15.

While after, and before, there go
Full many a man relieved of woe.—
The lepers cleansed, the deaf who hear,
The dumb who speak in accents clear.
Mark 1 : 40, 9 : 14.

"Hosannah to our Lord and king!
Glad praises to our Prince we bring!
Hosannah now to David's Son!
King David's reign is now begun!
Matt. 21 : 9.

These are the cries that loudly sound
From far and near and all around.
The sound increases more and more,
The shouting swells into a roar.
Ps. 118 : 26.

Palm branches, waving to and fro,
The garments spread on which to go,
And every means they can employ,
The people use to show their joy.
Matt. 21: 8.

And now the vast concourse is still,
As Jesus pauses on the hill,
And views the beautious picture o'er,
As he has done oft-times before.

But look! The Master is in tears!
The people pause, with rising fears.
Hushed every sound. And every word
Of Jesus' trembling voice is heard.
Luke 19: 41.

" Palm branches waving to and fro "

His body sways with grief repressed,
His sorrow is with sobs expressed,
He cries in anguish, "Hads't thou known—
But now thy day of grace is gone,—
Jer. 8:20.

"The things belonging to thy peace,
They would have given thee release;
But now they're hidden from thine eyes;
It cannot now be otherwise."
Luke 19:42.

Subdued and awed, the people hear
His stifled sobs, and see his tears.
But why He sorrows o'er the land,
They do but dimly understand.
Luke 10.22.

The Lord's Great Prophecy

The disciples call attention to the great stones of the temple.

"Behold these stones how great they are!
By Herod they were brot from far.
He helped to build and beautify
This temple, towering toward the sky."
Luke 21:5.

Jesus replies

"Ah yes, altho this temple grand
Seems now so staunch, it shall not stand.
These walls shall totter to the ground,
Nor stone be on his fellow found."
Luke 21:6.

Astonished, the disciples enquire

"Tell us when these things shall be,
What signs or portents shall we see
By which to know the day and hour
When, coming in thy pomp and power,

"Thy voice to all the earth shall call,
And cause all massive things to fall.
Till then this house must surely stand,
The joy and pride of every land."
Matt. 24:3.

Jesus replies

"Take heed that men do not deceive,
Or you some pleasing lie believe.
Deceivers many shall there be,
They'll come and say, 'Lo, I am he
Matt. 24:5.

"Of whom the holy men have told,
Who prophecied in days of old.'
Do not believe them, even tho
They many signs and wonders show.
1 Pet. 1:10.

" When they shall say 'Lo here, lo there.'
Of all their specious signs beware.
To secret chambers do not go,
Nor desert lands; but surely know
Matt. 24:23.

" That when at last from God I come
To call my faithful servants home,
Like lightning in the heaven 'twill be.
And every eye shall surely see.
Matt. 24.27.

" If Daniel's prophecy you read
And, understanding, shall take heed
You need not doubt, but surely know
The temple's time of overthrow.
Matt. 24:15.

" When alien armies you shall see
In place where they ought not to be.
The temple's fall will then be near,
Jerusalem's overthrow be here.
Luke 21:20.

" Then make all haste to flee away;
To get thy garment do not stay;
Escape for life beyond the wall,
For soon the city is to fall.
Matt. 24:18.

"Great tribulation, sharp, severe,
Shall come upon the remnant here,
And many of the church shall fall
By fire, or sword, or prison wall.
Matt. 24:21.

"Now, brother shall his brother slay,
The father shall the child betray,
The mother shall the daughter kill,
And think she's doing heaven's will.
Luke 21:16.

"When these dread days are done at last,
Or when the tribulation's past,
'Tis then the signs in heaven I'll send
As portents of the coming end.
Mark 13:24.

"The sun and moon shall darkened be,
The moon, tho full, they shall not see;
And then—the crowning sign of all—
The stars from heaven like figs shall fall.
Matt. 24:29.

"As men who watch the passing year
Know by the buds that summer's near,
So, likewise, when all these you see,
Look up, for soon the end shall be.
Matt. 24:33.

"This generation shall not pass
Who see of all these signs the last,
Until the mystery shall be done,
Until the Son of Man be come."
Matt. 24 : 34.

The Washing

In an upper room are gathered
Jesus and the twelve apostles.
They are met to eat the supper,
Last one ever to be eaten
By the Saviour ere he suffers.
Mark 14 : 15, Luke 22 : 15, 16.

There is water in a pitcher,
And a basin standing near it.
The disciples all are seated.
But there falls an awkward silence,
For, before the meal is eaten,
There must be the usual washing.

Manifestly, they are waiting,
Waiting each one for another
To perform the menial service;
Each is in his heart determined
Not to help or serve the others.
Suddenly the Saviour rises,
Lays aside His outer garment,

Girds Himself, pours out the water,
And begins the lowly service
Spurned by the poor, proud disciples.
Luke 9:46, Jno. 13:4.

Now their hearts are moved within them;
Now they see their selfish actions
In the light of Christ's example.
With confusion they are covered,
As, with shame, they see the Master
Take the humble place of servant.
Peter cries, "Lord, thou shalt never
Wash my feet! The Lord makes answer,
If I wash thee not, forever
Thou art separated from me.
Jno. 13:8.

Thus the Saviour teaches to them
The true dignity of service.
Thus He presses home the lesson
Of humility upon them.

Rising from the posture humble,
Jesus says to His disciples,
"Ye do call me Lord and Master,
And these names are rightly given,
For I am indeed your leader.
If I then your Lord and Master
Wash the feet of my disciples,

Each one of you then ought likewise
To be servant to the others.
If ye then know of my teachings,
Happy are ye if ye do them.
Jno. 13:14.

THE COMMUNION

Jesus next takes bread and breaks it,
Breaks, and gives to the disciples,
Saying, "Eat; this is my body,
Broken for the sake of sinners."
Next He gives the wine among them,
Saying to them, "drink ye of it,
For it is a fitting symbol
Of my blood to be spilt for you."
Mark 14: 22,23.

At the supper, as they linger,
Tenderly the Saviour tells them
That the hour is now upon them;
One of them will soon betray Him.
Then, as Judas rises quickly,
Rushing madly from the presence
Of the One who lately washed him,
Jesus calls with anguish to him,
"What thou doest, do it quickly."
Jno. 13: 27, Matt. 26: 21.

Judas gone, the Saviour's spirits
Rise again, and He continues,—
"I a new commandment give you,
As I've loved, love one another.
All men thus shall surely know you,
That you are my true disciples.
Jn o. 13: 34.

I am soon to go and leave you,
But let not your hearts be troubled,
For, as surely as the Father
Lives in heaven, just so surely
Will I do the thing I promise.
In my Father's house in glory,
Many mansions are in waiting,
And I go to get them ready.
Then when all the preparation
Has been made, I will not tarry,
But, returning, will receive you,
And where I am, you shall be also."
Jno. 14: 1-3.

. . . . . .

Thus the Saviour talks and teaches,
Comforting their hearts from sorrow;
And, as night has fallen o'er them,
Quietly He gives commandment,
"Rise, and let us hence be going."
Jno. 14: 31.

GETHSEMANE

See the Saviour bending low,
Prostrate, 'neath His weight of woe.
Writhes and bends His blessed form
Like a reed before the storm.
Matt. 26 : 38.

Hear Him now in anguish pray,
" Father, take this cup away.
Yet thy will be done, not mine,
Tho thou slay me, I am thine."
Luke 22 : 42.

Poor disciples, dull with sleep,
Do but ill their vigil keep.
Rest they calmly, when they might
Aid the Master in His fight.
Luke 22 : 45.

Three times o'er the Son of God
Prostrate falls upon the sod ;
Trembles in His hand the cup ;
Will He, can He drink it up ?
Luke 22 : 42.

Weep the garden shrubs with dew,
Hides the moon her face from view.
Falls His sweat like drops of rain,
Wrung from Him by bitter pain.
Luke 22 : 44.

Crushed and broken, sinks He down,
For He feels His father's frown,—
Feels the weight of guilt and woe,
Which at last the lost shall know.
Isa. 53 : 4.

Sobbing, fainting, dying, He
Not a ray of hope can see;.
But an angel from the skies
Hastens to Him as He lies,
Dan. 9 : 21.

Buoys the royal Sufferer up,
Gives Him help to drink the cup,
Wipes away the bloody sweat,
Strengthens for what follows yet.
Luke 22 : 43.

Coming to the sleeping men,
Jesus speaks to them again.
"Sleep on now and take your rest,
Your poor eyes are slumber-pressed."
Matt. 26 : 45.

Hark! What sound breaks on the ear?
Mobs of men are moving near.
Flickering, flaming torches show
Shades fantastic as they go.
Matt. 26 : 47.

Jesus moves to meet the crowd;
Plain, distinct, tho not o'er loud,
He enquires, "Whom seek ye here?"
And the chief priests, drawing near,
Jno. 18:4.

Make reply, "The Nazarine;
In this garden He's been seen."
Jesus answers, "I am He,
Pray what would you have of me?"
Jno. 18:5.

Backward to the ground they fall,
Priests and rabbis, soldiers,—all
Prostrate there upon the sod,
Smitten by the hand of God.
Jno. 18:6.

Jesus stands unmoved, serene;
Not a sign of fear is seen
On his pure and noble face,
Calmly waits He in His place.
Jno. 18:8.

But they rise; and are once more
Fierce, blood-thirsty, as before,
Eager as a beast of prey
Is the helpless fawn to slay.
Jno. 18:12.

Judas is among the throng.
He has yielded to the wrong.
"Hail! Dear Master," now he cries,
Kisses Christ before their eyes.
Matt. 26 : 49.

"*Kisses Christ before their eyes*"

"Judas, is a kiss the way
You your Master would betray?'"
Jesus' kind tho cutting word,
By the clamoring crowd is heard.
Luke 22 : 48.

" If ye seek me as ye say,
Let these men now go their way,"
Jesus says, with loving care
For His followers trembling there.
Jno. 18 : 18.

Peter grasps anew his sword,
He will now defend his Lord,
" I'll prove my words were true," thinks he,
" When I said, 'I'll die for Thee.' "
Mark 14:31.

Jesus Says,—

" Peter, now put up thy sword.
Do you not recall the word,
" They that take the sword at all,
By the self-same sword must fall ?"
Matt. 26:52.

Peter is offended, quite.
When for Jesus he would fight,
'Tis too much, he thinks, that he
Should rebuked and humbled be.
Matt. 26 : 33.

Peter soliloquizes,—

" No use now ; the dream is o'er ;
I for Him can fight no more ;
Nothing else is left for me :
With the others I must flee."
Mark 14:50.

Now these men bind Jesus fast;
Now He is secure at last;
Now away He's quickly lead;
Now his followers all are fled.
Jno. 18:12-13.

THE SANHEDRIM

Priests and elders, scribes and rabbis,
Members of the Jew's Sanhedrim,
Are assembled in the palace.
Nicodemus is not present,
Nor is Joseph in the council,
For it is well known among them
That these men are friends to Jesus.
Luke 23:51.

Stealthily, with studied quiet,
Move about the anxious watchers,
For they're bent on deeds of darkness.
Hither come the Roman soldiers,
Leading Jesus as a captive,
And the shameful farce commences.
Jno. 8:40.

Men are sought to bear false witness,
But, tho plenty would be willing

For reward, themselves to perjure,
None are found whose story tallies
With the tales told by the others.
Mark 14:55.

Two men are at last presented
Who declare that in their presence
Jesus said that He is able
To destroy the Jewish temple,
And in three short days rebuild it.
Matt. 26:61.

To these false, malicious charges
Jesus deigns to answer nothing:
But when Caiaphas, the high priest,
Lifts his hand in adjuration,
And demands that Jesus tell him
If He is the Lord's Messiah,
Jesus answers,—"Thou hast said it,
And hereafter, you shall see me
Seated on the throne of power,
Coming in the clouds of heaven."
Matt. 26:63-64.

Caiaphas pretends great horror,
Rends his priestly outer garment,
And declares,—"The man is guilty,
Blasphemy His lips have spoken.
Hearing this, what is your sentence?"

In one voice the council answers,
"He of death is proven worthy."

ABUSE

Gladly would we turn our eyes
From the scenes that now arise.
When the crowd the sentence hears,
All restraint or secret fears
Isa. 53 : 3.

Seem forgotten. Satan then,
Moving on the minds of men,
Makes them in his work engage,
Fills with fierceness, hate, and rage.
Jno. 8 : 44.

See! They smite Him as He stands,
Buffet Him with impious hands,
Mock Him, saying, "Prophecy,
Tell who smote thee." By and by
Matt. 26:68.

One poor wretch spits in His face,
And from all about the place,
Rising to a roar, is sent
Devilish shouts of merriment.
Matt. 26:67.

" Devilish shouts of merriment"

Peter's Denial.

Peter stands and trembles nigh,
Hopes and wishes, wonders why
Jesus does not use His power
For relief in this dread hour.
Isa. 53:7.

He can not but sympathize,
Tho to hide himself he tries.
But the maid who keeps the door
Says,— "I've seen this man before.
Mark. 14:67.

"He with Christ of Galilee
Was; I'm sure that this is he."
Peter says,— "I do not know
What you say. It is not so."
Mark 14:68.

Soon another points him out,
As he saunters round about;
He denies the charge once more,
As he had denied before.
Mark. 14:69.

Now another speaks again
Saying,"—you are one of them.
Plain it is for all to see,
For thy speech bewrayeth thee."
Matt. 26:73.

Peter, filled with frenzied fear
Of the rabble standing near,
Now begins to curse and swear,
Heedless of the Master there.
Matt. 26:74.

Jesus hears with grieved surprise,
Turns and looks with saddened eyes.
Peter sees the glance; and then
Memory quick recalls again
Luke 22: 61

How a few short hours before
He had said,— and felt so sure,—
"Tho all men may Thee forsake,
Yet will I no mis-step make.
Mark 14:29.

I will serve Thee while I've breath,
Follow Thee to pain or death,
Where Thou goest, I will go,
Share with Thee Thy weal or woe."
Luke 22:33.

Poor disciple! Now his fears
Give away to grief and tears.
Can he in this dire disgrace
E'er his fellow-followers face?
Ps. 73:2.

Filled with grief, his heart o'erflows.
Forth into the night he goes,
Dark Gethsemane he seeks,
Bitterly, alone, he weeps.
Mark 14:72

"Lifts his hand in adjuration"

BEFORE PILATE

Now the light of morn advances,
And the chief priests, scribes, and elders,
Keeping, still, the form of justice,

(Tho in Zion's streets she's fallen,
Equity can never enter,)
Come to hold a daylight counsel
To confirm the night's proceedings;
Then to hasten to the governor
Of the province, Pontus Pilate.

Isa. 59:14.

Worn with bitter grief and anguish,
Pale from hours of anxious wrestling
With the powers of outer darkness,
But with firm and God-like bearing,
Jesus stands before the rulers.

Mark 15:1.

Pilate looks and sees before him
Not a face o'er-spread with evil,
Lowering brow, and glance Satanic,
But a man of noble presence,
Eyes which, looking calmly on him,
Seem to search the very secrets
Of each thot, or plan, or purpose.

Luke 23:4.

Chief priest, scribes, and Jewish elders,
Stand to hear the confirmation
Given by the Roman ruler
Of their predetermined sentence.
They are much annoyed when Pilate

Asks them for the charge against Him.
They had hoped for condemnation
Speedily, without a hearing.
Jno. 18:29.

Now their looks show consternation,
For they do not wish that Pilate
Should begin examination,
Least the facts should be developed.
Jesus' tender works of mercy,
Such as casting out of devils,
Healing of the loathsome lepers,
Restoration of the palsied,
Or the many blind eyes opened,
They would keep from being mentioned.
Eze. 22:25-30.

"Had this Man not been found guilty
We would not have brot Him to you,"
They reply. By this suggesting
That the thing now necessary
Is alone the confirmation
Of the sentence passed already.
Jno. 18: 30.

Pilate is perplexed and troubled.
Well he knows the Jewish leaders
Have delivered Him for envy.
"Tell what crime He hath committed
Ere I shall confirm your sentence,"

He demands, and hopes for failure;
Hopes that they will not be able
Witnesses to find against Him.
Matt. 27 : 18.

"We have found this fellow guilty,"
They reply, "of teaching treason,
Saying He is king of Judah,
Thus perverting all the nation,
And the tribute tax forbidding."
Luke 23: 2.

"Art thou then the king of Judah,"
Pilate asks, addressing Jesus.
Quick, a flash of heavenly glory
Lights His face. He plainly answers,
With a tone that thrills, "Thou sayest it."
Luke 23: 3.

Caiaphas and his abettors
Call the governor to witness
That the charge has been admitted;
And they clamor that the sentence,
Made and passed by the Sanhedrim,
Shall be given confirmation.
Luke 23: 5.

Far into the street, the rabble,
Taking pattern from the elders,
Shout, demanding condemnation,
Luke 23: 23.

Leading Christ into the castle,
Where they may converse in quiet,
Pilate says,—" I pray thee tell me,
What is this they say against thee?
Art thou king, as they have stated?"
Jno. 18: 33.

Jesus says,—
" Tell Me why you ask the question,
Whether of your own volition,
Or because of accusations
That these men have lodged against Me."
Jno. 18: 34.

Pilate replies,—
" I am not a Jew. Your nation,
E'en the leaders of your people
Are demanding condemnation.
Give a word of explanation
That would be excuse to save you."
Jno. 18: 35.

" Tho I truly have a kingdom,
Christ replies, " it is not earthly.
If it were, I'd have my servants
Fighting, that these Roman legions
Should not hold me here before thee."
Jno. 18: 36.

" Then you are a king?" says Pilate."
Jno. 18:37.

Yes, my birth was for this purpose.
As you say, I have a kingdom;
All who hear the truth are subjects,
And they move without compulsion.
As I tell the truth, they listen,
For they love the truth and live it."
Jesus thus explains His mission,
Clearly shows that from His kingdom
There need be no fear of fighting,
No seditious, fierce uprisings.
Jno. 18 : 37.

"What is truth?" the ruler questions,
But does not remain to listen,
So an answer is not given.
Going forth unto the people
Who are yet without the castle,
Pilate says, "I find Him guiltless
Of the crime alleged against Him."
Jno. 18 : 38.

Now with angry cries incessant
All demand that He be punished.
"He hath stirred up all the people
Thruout all the coasts of Jewry
From the Galilean borders
Even to this very city."
Luke 23 : 5.

Pilate quickly turns and asks them,
"Is this Man a Galilean?
Then the Galilean ruler
Is the one to render judgment.
Unto Herod I shall send Him."
Luke 23 : 6.

Before Herod

Meekly the Saviour permits the mad throng,
Cursing, blaspheming, to lead Him along.
Into the presence of Herod the king,
Jesus the Saviour they boistrously bring.
Luke 23 : 7.

Herod is gratified. "Pilate has shown
Proper respect for me and my throne,"
Thinks the vain king, as the soldiers appear,
Leading the Saviour. The accusers draw near.
Matt. 20:25.

Herod but little attention bestows
On their petition; for full well he knows
How they are jealous for prestige and praise;
Having dealt with them, he knows of their ways.

He is a man long experienced in sin;
Bloody the deeds that his hands have been in;
Long he has tampered with Sin's filthy cup;
Down to the dregs he has drunken it up.
Matt. 14 : 3-12.

Now he begins by demanding a sign,—
Healing the sick, or restoring the blind.
Saying to Jesus, "Of you I have heard;
Now you may save your own life by a word.
Matt. 16 : 1.

"Work here a miracle, showing your power;
Heal this blind man, and you're free from this hour;
Give perfect strength to this man who is lame,
Then I shall know that you are what you claim."
Luke 23 : 8.

Jesus replies by not even a word,
Gives not a sign that would show He had heard.
He is not here to exhibit His power
Just to amuse a king's court for an hour.
Luke 23 : 9.

Herod had hearkened and trembled with fright,
Feared as the Baptist had shown him the right,
Harkened and trembled, but failed to obey.
Now no more light shall illumine his way.
Matt. 14 : 1-10.

Herod says to Jesus,—
"Do you then dare to ignore my demand?
Are you so much of a king that you stand
Looking at me without speaking a word,
Acting as if my command you'd not heard?
Isa. 53 : 7.

"So you're a king! Well, I'll teach you that kings
Look for obedience prompt, in all things.
Here, men! Come, look at this king of the Jews!
Take Him,—for mark you, this king doesn't choose

"Obedience to give to the things that I say—
Robe Him, and crown Him, and lead Him away."
Great shouts of laughter, discordant and loud,
Rise from the thoughtless and hard-hearted crowd.

Luke 23: 11.

Once Herod feared when of Christ he was told,
Now in his sin and iniquity bold,
Dares to make sport of the Saviour of men,
Mocks Him and sends Him to Pilate again.

Luke 23: 12.

Second Time Before Pilate

Herod with his brutal soldiers
Shamefully has mocked the Saviour,
But, tho angry with the Master
For refusing to obey him,
Has not ratified the sentence,
But returned the case to Pilate.

Pilate is much disappointed.
He had hoped by sending Jesus
To the Galilean praetor
To relieve himself of trouble.

Luke 23: 16.

As they come into his presence,
Frowning forth his deep displeasure,
He addresses them as follows,—

"Why do you come again? What should I do?
I have already the case heard all thru,
Carefully questioned, and no fault can see;
So, too, has Herod and neither can he."
Luke 23: 15.

"So, since 'tis custom at this yearly feast
Some noted prisoner then to release,
I will chastise Him and let that suffice,
He has been tried, and found innocent twice."
Luke 23: 16.

At the mention of releasing,
All the scribes, and priests, and people
Seem beside themselves with anger.
Like the raging of a tempest
Is the roar of human voices.
"Not this man. Release Barabbas,"
Shouts the crowd, and Pilate questions,
"What shall I then do with Jesus?"

Shrieks the mob with imprications,
"Crucify Him! Crucify Him!"
Matt. 27: 22.

Pilate

"Why, when He hath done no evil?"
Matt. 27 : 23.

The Mob

"Crucify Him! Crucify Him!"

Pilate

"Shall I now as you request me
Crucify the King of Judah?"
Jno. 19 : 15.

The Mob

"We have now no king but Caesar.
If you let this Man escape you,
You are not a friend to Caesar."
Jno. 19 : 12.

Pilate stands with indecision
Stamped upon his every feature;
And the crafty Jewish leaders,
Quick to note each point of vantage,
Urge their wish with words vehement.
Jno. 18 : 38.

Now a messenger appearing,
Presses thru the surging masses,
Reaches Pilate's side, and quickly
Passes him a written letter.
Pilate reads, turns pale, and trembles;
This is what his wife has written,—

The Letter

"Pilate, I beg you have nothing to do
With that just Man whom the Jews bring to you.
Much in a dream have I suffered this day,
Deal with Him justly, O Pilate, I pray!

"Jesus I saw in a garden by night,
Fighting a deep and mysterious fight.
There had he died but, an angel appeared,
Strength to impart as the ordeal neared.

"Pilate, O Pilate! I beg you beware.
God in man's guise stands a prisoner there.
Do not allow these fanatical Jews
Privilege to deal with this Man as they choose."

Matt. 27:19.

The Scourging

Turning to the maddened rabble,
Pilate lifts his hand for silence,
And declares, "I shall release Him
When the soldiers shall have whipped Him."

Now they lead the Saviour forward,
And His back is bared for scourging.
Wonder, O assembled heavens!
Be astonished, O ye people!

For the One before whom angels
Gladly bowed in adoration,
Now receives from fallen creatures,
Blows deserved by those who give them.
Isa. 53 : 5.

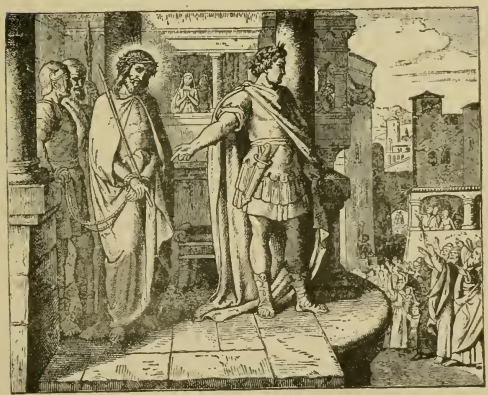
Pilate sends and brings Barabbas,
Places there the two together
That the people may compare them.
Pilate thinks, "They do not know Him ;
If they see His God-like bearing,
And compare Him with Barabbas,
Soon their hearts will melt with pity.
See ! behold the Man !" says Pilate.
Jno 19 : 5.

Like a roar of loudest thunder
Cry the people, "Crucify Him !"
"Why ?" says Pilate, "tell what evil
Or what sin He hath committed."
But the multitude continue
Clamoring for the life of Jesus.
Luke 23 : 21,22.

In The Judgment Hall Again

Once more to the hall returning,
Pilate says again to Jesus,
"Whence art Thou ?" but Jesus answers
Nothing to the ruler's question.
Isa. 53:7.

"Do you then refuse to answer?
I am trying to release you,"
Pilate says; "I've power to do it,
Or I've power to crucify you."
Solemnly the Saviour answers,—
"You could have no power against me
Were it not from heaven given;
Therefore he who gave me to you
Hath the greater condemnation."
Jno. 19:9-11.



"See! Behold the Man!" says Pilate.

Pilate is perplexed and troubled.
So, returning to the people,
And the judgment seat resuming,

Cries aloud to all assembled,—
"Here, I bring this man before you
And declare no fault found in Him."
Louder yet the noise increases,
More like beasts than human beings,
Priests, and elders, and the people,
Clamor for His condemnation.
Luke 23:14.

Pilate Washes His Hands

Taking water in a basin,
Pilate washes there before them,
Solemnly the while declaring,
"Of His blood I am not guilty."
With a shriek like angry demons,
Shout the mob, "His blood be on us,
And our children's heads forever."
Matt. 27 : 24, 25.

Mockery

Pilate now has signed the sentence,
Giving Jesus to be slain ;
And has also set Barabbas
Free, to go at large again.
Matt. 27:26.

Now the common hall is entered,

And the soldiers all go in,
Leading in the midst the Saviour,
And their mockery begin.
Matt. 27:27.

First they strip Him of His garment,
Place an old robe in its stead,
Plait a thorny crown and thrust it
Roughly on His blessed head.
Matt. 27:28, 29.

See them bow in mock submission!
Hear the cry, "Hail, Judah's king!"
See them seize the reed and smite Him!
See the blood these blows doth bring!
Matt. 27:30.

What a sight for men and angels,
Worlds afar, and worlds anear,
As they watch the royal Sufferer
Winning life for sinners here!

Jesus quietly receives it,
Nor a word of anger speaks
When the soldiers roughly smite Him
In His face and on His cheek.
Isa. 50:6, 1 Pet. 2 : 23.

The Path to Golgotha

Now the sad march to Golgotha has come.
Let all creation with sorrow be dumb.
See! The dark cross on His shoulders is placed,—
Shoulders where marks of the scourging are traced.
Matt. 27: 31.

Hid are His followers, frightened and gone.
Treads He the wine-press forsaken, alone.
No one to comfort, to whisper of cheer,
All His disciples are fled in their fear!
Matt. 26: 56, Isa. 63: 3.

Trembling and fainting, He falls in the road.
Helpless and sickened, He sinks 'neath the load.
Feebly He rises, and, trembling with pain,
Essays to carry the burden again.

Women are watching the pathway along,
Waiting His coming amid the mad throng,
And as He stumbles, they break forth in cries
Tears sympathetic well up from their eyes.

Tho of His burden they little can know,
Sobbing from sorrow, their sadness they show.
Jesus, tho suffering, turns sadly his eyes
Most kindly upon them, and gently replies,—
Luke 23: 27.

"Daughters of Zion, lament not for me,
Far worse the trouble your children shall see.
If in a green tree a fire is seen,
Can there be less in the dry than the green?"

Luke 23 : 28-31.

"See! The dark cross on His shoulders is placed."

Now the centurian is much at a loss,—
No one is willing to carry the cross.
Rough Roman soldiers stand stolidly nigh,
Pharisees cruelly taunt Him near by.

Simon of Cyrene is passing; and they
Seize him and force him to pause on his way,
Turn, and go back with the murderous throng,
Bearing the cross of the Saviour along.

Matt. 27 : 32.

This, tho regarded by all as a shame,
Leads the Cyrenian to trust in the name
Of the dear Master. Gain, and not loss,
Comes to all men in receiving the cross.

Luke 14 : 27.

GOLGOTHA

Sad is the picture now rising to view,
Sorrowful, dark as the world ever knew.
Desolate, barren, all rock-ribbed the ground,
Sterile, forbidding,— no plant-life is found.

Matt. 27 : 33.

Hark! in the distance a murmur we hear,
Moment by moment the sound is more near,
Yonder! they're turning that spur of the hill,
Now the whole top of Golgotha they fill.

Pompous, imposing, the elders are here;
Chief priests and rabbis watch eagerly near;
There are the thieves who with Jesus will die;
John, the beloved disciple stands nigh.
Luke 23 : 32.

Sharply the officer speaks his command;
Instantly soldiers step forth from the band,
Quickly lay hold on the prisoners there,
Strip them, and for the ordeal prepare.
Luke 23 : 33.

Wrestle with desperate strength the two men,
But are o'er-borne by the soldiers, and then
Jesus, half fainting, and gasping for breath,
Meek, unresisting, goes forth to His death.
Isa. 42:3.

See! The dear Saviour is prone on the tree.
Gone are His garments; and plainly we see
Marking His body from shoulder, to hips
Stripes dark and swollen, from which the blood drips.

Every one quiet! With hammers in hand,
Waiting to hear the centurian's command,
Stand the rough soldiers. The moment has come!
Let all creation with sorrow be dumb.

" Nailed to the cross is the crucified One."

Hark! The centurian in words short and low,
Gives the command; and a sickening blow
Sounds on the air. Lo the dark deed is done;
Nailed to the cross is the crucified one.
Luke 23:33.

Mary the mother in agony stands,
Harrowed with horror and wringing her hands.
Fainting she falls and Oblivion, kind,
Mercifully hides the dread sight from her mind.
Jno. 19:25.

Swiftly and roughly the cross is up-reared,
And thrust in the hollow already prepared.
Thus the torn hands of the Saviour of men,
Bleeding and quivering, are mangled again.

Over His head Pilate's writing is placed.
In Hebrew and Latin and Greek it is traced.
All may the writing decipher who choose,—
'Tis "Jesus of Nazareth, the king of the Jews."
Jno. 19:19.

Chief priests and elders to Pilate complain,—
(Tho all their clamor is wholly in vain,)
"Do not write that. This form we would choose,—
Write that He *said*, 'I am king of the Jews.'"
Jno. 19:21.

Jeeringly, snearingly, mocking, they cry,
"He can come down from the cross if He try.
Come from the cross, and your sufferings relieve.
If you do so, we will surely believe."
Mark 15 : 32, Luke 24 : 35.

One gleam of happiness lightens the gloom,
Comforts the Saviour, tho near to the tomb.
"When thou shalt come in Thy kingdom of love,
Take me with Thee to Thy mansions above."
Luke 23 : 42.

Thus speaks the thief, and directs his sad eyes
Toward the dear Saviour who gently replies,—
"Truly as now you do suffer with me,
So you in Paradise with Me shall be."
Luke 23 : 43.

Standing beholding is Mary again,
For, tho the sight gives her infinite pain,
She cannot leave Him, but lingering nigh,
Watches with John who is standing near by.
Jno. 19 : 26.

Gently and clearly, He speaks to her there,
Sweetly His accents ring out on the air;
"Woman, my help in your life is now done,
John will be to you in place of a son."
Jno. 19 : 26.

Then, as He tenderly looks upon John,
Says to him, "Now that I soon shall be gone,
Take her and care for her. She shall be thine.
She is thy mother as she has been Mine."
Jno. 19 : 27.

The Death

A darkness dense is o'er the scene.
Dark clouds arise and lightnings gleam ;
For Nature seems to sympathize,
And thus to show her terror tries.
Ps. 55 : 4.

For three long hours these sorrows last,
But now the trial is almost past ;
The task, so great, is nearly done ;
The last fierce struggle now is come.
Matt. 27 : 45.

The watchers note His anxious air,
They see His look of dark dispair,
They hear His helpless, hopeless cry,
Eli Lama Sabachthani."
Matt. 27 : 46.

The Father's face is hid from Him !
His sight of heavenly things is dim !
The Father's presence is withdrawn,
His usual source of help is gone.
Matt. 27 : 46.

"'Tis finished," now the Saviour cries,
Then bows His sacred head and dies.
Let angels, and the worlds above,
Behold the proof of Jesus' love!
Jno. 19:30.

INTERLUDE

Within the temple's sacred wall
Strange things today the priest befall.
An earthquake at the hour of prayer
Affrights the people gathered there.

The lamb starts up and runs away,
The one the priest had meant to slay.
The temple curtain, rich and rare,
Is torn to shreds while hanging there.
Matt. 27 : 51.

Blind people! This same curtain, torn,
Is fitting type of useless form,
Which, even now is passed away,
As fades the moon when dawns the day.
2 Cor. 3 : 10.

The Christ, our antepast is slain.
The blood of beasts no more again
Shall for the sins of man atone,
But now the blood of Christ alone.
Dan. 9:27.

The Burial

The shades of night are falling fast;
The dismal day is nearly past;
The soldiers, casting lots, sit by,
His few heart-broken friends are nigh.
Jno. 19:24, 25.

And as they stand and whisper low
In words betraying direst woe,
Two rulers of the Jews appear,
Whereat the group are filled with fear.
Jno. 19:38,39.

But soon they see in each a friend.
'Tis seen these noble men intend
To care for His poor body bruised,
All pierced, and mangled, and misused.
Isa. 52 : 14.

With gentle touch, they lower Him.
Those tender eyes in death are dim,
The nail-marred feet are now at rest,
The torn hands folded on His breast.
Matt. 27 : 57-59.

Hard by Golgotha is the grave
That Joseph thot for self to save.
To this they bear their precious dead,
And thus fulfil what prophets said,—
Matt. 27 : 60.

"Altho no violence He has done,
And tho He is the sinless one,

On Him the sins of all are laid,
And with the rich, His grave is made ''
Isa. 53 : 9.

'' With gentle touch they lower Him.''

The linen cloths, the burial things,
The spices, Nicodemus brings.
The women watch the work with care,
And how they place the Lord, and where.
Jno. 19 : 39, Luke 23 : 55.

Up to the door they roll a stone,
And leave Him in the grave alone.
At last He rests. 'Tis set of sun.
The Holy Sabbath is begun.
Mark 15:46.

THE VISIT OF THE WOMEN

Very early in the morning
Of the First day's early dawning
Come the women with the spices,
Coming that they may anoint Him.
As they walk they talk together,
And remember how they cannot
Roll the stone from where 'tis lying.
Looking, as they draw still closer,
They behold the doorway open,
And are much perplexed at seeing
That the sepulcher is empty.
True, a guard of Roman soldiers
Had been stationed round about it,
And the Roman seal had also
Been placed on it for protection.
Matt. 27 : 66.

Puny man! how weak thy efforts!
When the Lord in power arises,
Soon His enemies are scattered.
Luke 1: 51.

At the door they meet the angel,
And are much afraid before him,
But he speaks in words of kindness,—
"Fear ye not, the One you're seeking
Is not here, for He is risen.
Go and tell ye His disciples
That their Master calleth for them."
Matt. 28: 6,7.

Wondrous news! What joy in telling!
Hastening to the sad disciples,
Faces lighted up with gladness,
They declare the wondrous vision.
Matt. 28: 8.

THE RESURRECTION

As the light of day is breaking,
There appears a mighty angel,
Blazing with the light of heaven.
Like a dead man falls each soldier.
Matt. 28: 2-4.

Rolling back the stone, the angel
Cries in tones like rolling thunder,—
"Jesus, rise, thy Father calls thee."
And the soldiers are beholding.
Blanched and drawn with fear their faces.
Quickly running to the city,
They report to priests and elders.
Matt. 28: 11.

"Do not say that He is risen.
Say that His disciples stole Him
While we slept. If any danger
Threaten, we will speak to Pilate
And secure you from all danger."
Thus the elders teach the soldiers,
Paying them large sums of money
To report as is suggested.
Matt. 28: 13-15.

They had come with truth to utter
And a burden to declare it.
Now with lies that have been taught them
They go forth as they are prompted
Burdened with their falsehood's wages.
Isa. 44: 20.

From the tomb the Lord emerges
Conquorer of death and Satan.
Other graves are also opened
And the sleeping saints are wakened.

These are they who had been captive
But are now released, and taken
By the Saviour, home to heaven.
Thus He leads His captives captive,
Thus His gifts bestows, and blessings.
Matt. 27 : 52, 53, Eph. 4:8.

In The Garden

Mary of Magdala, walking
In the garden, sad and lonely,
Hears a voice behind her, saying, –
" Woman, wherefore art thou weeping ? "
Jno. 20: 15.

And to this she answers, sobbing,
" If away from here you've borne Him,
Tell me whither He is taken."
Thru her tears she sees but dimly,
And supposes Him the gardener.
Jesus gently answers,—" Mary."

Thrills her heart with strange emotion,
For it is the voice of Jesus.
Turning quickly she beholds Him,
Reaching forth, she cries, " Raboni ! "

"*Reaching forth, she cries, 'Raboni!'*"

Joy too deep for words is pictured
In her upturned face to Jesus.
Jno. 20 : 16.

"Touch me not," the Saviour answers,

For I have not yet ascended
To my Father's home in heaven.
Go and tell unto my brethren
The glad news of my ascension
To our common God and Father.
Jno. 20:17.

THE WOMEN TELL THEIR STORY

Meanwhile, hasting with their message,
Come the women. The disciples,
Sad of face, are yet together
In the upper room, where often
They had met and talked with Jesus.
Disappointment they have suffered,
They have been distressed and troubled.
Dark the future looks, and gloomy,
As the new week dawns upon them.
They recall how Jesus let them
Place Him on the beast of burden,
How with happy hearts and voices
They had raised the loud Hosannah.
"Only one short week this morning,"
They are saying to each other,
"Since we thot that He would shortly
Take His throne, the throne of David."
Luke 24: 9, Matt. 28: 8.

Suddenly all ears are startled
By the voices of the women.
What is this that they are saying!
What new phase of sorrow waits them?
Have these women lost their reason
By the horror of their sorrows?
See! Their faces shine with gladness,
As they cry,— "The Lord is risen!
We have seen a heavenly angel
Who has told us." John and Peter
Hurry to the grave, and find it
Even as the women told it.
Jno. 20: 3-6.

Jesus is indeed departed
From the tomb. They do not find Him.
What new sorrow now awaits them?
If the body has been taken,
What may Pilate do about it?
Will suspicion of abduction
Rest upon His own disciples?
Will the scribes and priests and elders
Lay the blame upon His followers?
Slowly thus the day advances,
And the soldiers thru the city
Have declared their falsehood, taught them
By the crafty priests and elders,—
"While we slept, His followers stole Him."
Matt. 28: 13.

THE WALK TO EMMAUS

From Jerusalem sixty furlongs
Live two men, His true disciples.
As the afternoon advances,
They decide to start to Emmaus.
They have heard the women's story,
And have also heard the falsehood
As reported by the soldiers.
Quietly they leave the city.
As they walk, they talk together
Of the dark and gloomy prospect,
And as they recall the suffering
Of their blessed Lord and Master,
Tears spring to their eyes unbidden.

Luke 24 : 13, 14.

Suddenly a Stranger joins them.
Whence he came, they had not noticed,
For their eyes with tears are blinded.

Luke 24:15,16.

"What," enquires the kindly stranger,
"What this talk you have together
And are sad?" To which Cleopas
Answers briefly,—"You're a stranger
Or you'd know that things have happened
Sad enough to give us sorrow."

Luke 24:17, 18.

"What things?" says the Stranger to them.

"Suddenly a Stranger joins them."

Answers Cleopas, "Concerning
Jesus whom we all had trusted
Had been He to rescue Israel.
Him our rulers now have taken
And, delivering Him to Pilate,
Have by wicked hands destroyed Him.
Just this morning certain women
Who are well aquainted with Him
Have declared that they have seen Him,
And that He is resurrected."

Luke 24.19-24.

Then with kindly voice, and gentle,
Speaks to them their strange Companion,
And their hearts meanwhile are strangely
Warmed and thrilled with deep emotion.
"Slow of heart, and unbelieving!
Have the prophets not all spoken
Of these very things transpiring?"
Then with Moses' books beginning,
All the prophecies are quoted,
And from all, the truth expounded;
Showing them that Christ *must* suffer
To fulfil the words predicted.
All too soon the journey's ended.
They have reached their destination.
At their pressing invitation
Their Companion tarries with them.

Luke 24:29.

Joy has lighted up their faces
Erstwhile sad, perplexed, and frightened ;
And with eager hearts they listen
To the words of hope and comfort.

Soon the frugal meal is ready,
And their guest is with them seated.
Spreading forth His hands in blessing
To pronounce a benediction,
He speaks out in tones familiar.
With a start, their eyes they open,
And behold ! it is the Saviour !

Luke 24 : 30, 31.

The Return to Jerusalem

Gone is their sorrow, and ended their dreariness,
Happiness now takes the place of their gloom.
Vigor and strength is in place of their weariness,
Jesus has risen and riven the tomb !

Luke 24 : 33.

" Burned not our hearts as He gave explanations ?
Thrilled not with happy emotions the heart ? "
Such are the frequent and glad exclamations,
Made as they quickly prepare to depart.

Luke 24 : 32.

Leaving their food on the table untasted,
Hasten they forth with the wonderful word.
Never a moment of time must be wasted,
Till all their brethren the good news have heard.
Luke 24 : 33.

Dark is the night, but their hearts are all lighted ;
Long is the road, but they heed not its length ;
Now they are bold, where but lately affrighted ;
Joy speeds their feet, and gives sureness and strength.
Heb. 13 : 6.

As they re-enter, the streets of the city
Seem to be changed as they look round about.
They were distressed and fit subjects for pity,
When a few short hours before they went out.
Jno. 16 : 20.

Happy their hearts with a glorious gladness,
They have a wonderful message to bear.
Gone is their grief, and their gloom, and their sadness,
Gone their dejected, dispirited air.
Luke 24 : 35.

Arrival of The Two

The doors are closed because of fear
Of priest or elder lurking near.
With voices hushed to whispers low,
The poor, distressed disciples go.
Jno. 20 : 19.

They dare not walk upon the street
For fear of foe whom they may meet.
They fear alike to stay at home,
Lest there their enemies shall come.
Ps. 14 : 4-7.

All day have they been sore distressed,
With fear and disappointment pressed.
As daylight now begins to fade,
The frugal evening meal is made.

A rap is heard, and each one starts!
'Tis plain that fear is in their hearts.
With voices low, and anxious air,
They call, inquiring,—"Who is there?"

A voice outside responds,—"'Tis we
Who lately left your company.
We've walked to Emmaus, but returned,
To tell the blessed news we've learned."
Luke 24:35.

The door is cautiously unbarred
By him who stands the door to guard.
They quietly step thru the door,
And stand among their friends once more.

Before they left, their tones were sad,
But now are joyous, full, and glad.
Their step is light, their faces glow
With gladness for the news they know.

Interlude

With hopes and joys, come sighs and fears,
Our smiles are not unmixed with tears,
But there's a God who ruleth all,
Who notes e'en when the sparrows fall.
Matt. 10:29.

He works for us His heavenly plan,
E'en in the strife of puny man.
He setteth up, He overthrows,
The end from the beginning knows.
Ps.76:10.

The Unbelief of The Disciples

The poor disciples are perplexed,
But tho with fear and doubt they're vexed,
The disappointment and distress
Has made them love their Lord no less.

Their joys, their sorrows, all have come
To draw or drive them nearer home.
The Master notes with tender care
The griefs and gladness mingled there.

When o'er the rough and rocky road
The two disciples quickly strode
With hasty step and eager mind
Their brethren they had left, to find,

The unseen Saviour at their side
Walked with them, all their way to guide;
And as the door the men passed thru,
Unseen, the Saviour entered too.
Luke 24 : 36.

Cleopas and his fellow tell
Of what along the road befell,
Of how they'd seen His hands and feet,
Of how He'd sat with them at meat,

Of how He vanished from their sight,
Of their return the self-same night,
Of how their darkness now is past,
And light has come to them at last.

Of how their hearts within them burned
As they the Scripture's meaning learned.
And as they thus the facts declare,
Behold! the Saviour standing there!
Luke 24 : 36.

As His beloved face they view
He says to them,—"Peace be to you."
But tho His well known tones they hear,
They're filled with terror, doubt, and fear.
Luke 24: 37.

Bewildered, and uncertain, still
They cannot yet believe, until

He shows to them His hands and feet
And doth before them sit and eat.
Luke 24: 39-43.

"And then are the disciples glad."
No murmuring now; they are not sad.
The Bridegroom's voice is with them still,
And they rejoice to do His will.
Jno. 20: 20. Matt. 9: 15.

With what delight His words they hear!
Departed all their erstwhile fear!
His words make all the dark paths plain.
The Master is with them again.
Matt. 28: 10.

With gentle, patient, loving skill,
He shows how all these things fulfil
The Scriptures, written long ago,
Which God had meant for man to know.
Luke 24: 44-46.

INTERLUDE

The Christ's earth-life is almost o'er;
He soon will walk with men no more,
Until with power He comes again,
As King of kings He comes to reign.

THE GOSPEL COMMISSION

"I am now about to leave you;
You will now for me be witness
Of the things that I have told you.
Go and preach to every creature,
Teaching them to keep the sayings,
Whatsoever I command you.
As you go, I will be with you
By the presence of the Spirit,
Even to the consumation.
Matt. 28 : 19,20.

"Tarry ye here in Jerusalem
Till the promise of the Father
Shall be poured in fullness on you.
Then begin within the city
To declare the blessed message,
And from here into Samaria.
So, in ever wid'ning circles,
Into all the world proclaim it."
Thus the closing words are spoken,
Thus He gives the Great Commission
To His little band of servants,
As He is about to leave them.
Acts 1 : 4-8.

Lifting up His hands in blessing,
He is separated from them,
And is carried into heaven.
Luke 24 : 50, 51.

The Angel's Promise

The disciples stand in wonder.
Altho sad, they do not sorrow,
For they are not now uncertain,
And they have the promise given,
That He never will forsake them.
Matt. 28 : 20.

By their side two shining angels
Come and ask, "Why stand ye gazing
Thus up to the open heavens?
This same Jesus, taken from you,
Shall return as you have seen Him
Disappearing into heaven."
Acts 1 : 11.

They return into the city,
Filled with joy, because the promise
Gives assurance of His coming.
Acts 1 : 12, Luke 24 : 53.

Pentacost

The disciples all are gathered
In one place for prayer and worship,
All with one desire united.
Suddenly the place is shaken

With a sound of mighty rushing.
Tongues of fire are seen descending
And upon the people resting.
Acts 2:1-3.

There are gathered at the city
Men from every clime and country,
Every nation under heaven,
And when they are come together,
They are made to wonder greatly ;
For they hear the gospel plainly
Spoken in their native language.
Acts 2:5-8.

With great power th'apostles witness
Of the death and resurrection
And ascension of the Saviour.
On that day there are three-thousand
To the church of Jesus added.
Acts 2:41.

"Lifting up His hands in blessing"
Page 127.

Part III.

The Glory That Should Follow

ARGUMENT

The scene opens with the world roused to great interest. God's providences have brot about a wide-spread inquiry and agitation. By the figure of an angel flying thru heaven, is represented the world-wide message sent by the Lord to prepare a people for the closing of the gospel and the restoration of all things.

Explanation is given as to why the controversy rages about the Sabbath question.

The work of God is finished by the cooperation of men and angels. Wicked men persecute the saints of God, but are not permitted to overcome them.

Probation closes, and the fearful scenes of a world without an intercessor are experienced. The famine for the word is upon the inhabitants of earth.

Suddenly, the sign of the Son of Man is seen, and Christ is revealed, coming in the clouds of heaven. As Jesus descends to earth He sends his angels to bring forth the righteous dead. They come forth, clad in immortality, and are united with Christ and their saved earth-friends.

The righteous are taken to heaven, and Satan is bound a thousand years in the earth.

At the end of the millenium the earth is revisited by Jesus and the saints, and the New Jerusalem comes down from God out of heaven.

The wicked are resurrected and, with Satan at their head, go forth to conquor the city. Fire descends from God and consumes them. Thus all sin is eradicated from the earth.

Then is fulfilled the promises to the fathers; then the results of Christ's sacrifice are fully grasped and understood.

The scene closes with a view of the earth restored, and the saved triumphant in the security of the love of God.

Interlude

Our curtain rises on a view
Of increased knowledge breaking thru
The darkness and the mist of years,
And light upon the world appears.
Near nineteen-hundred years are past
Since the events we noticed last,—
Years filled with triumphs and defeats,
With counter-marches and retreats.
The long dark ages are past by,
The morning dawn illumes the sky.
Earth's night of crime is almost o'er,
Sin soon shall soil the world no more.

Dan, 12:4.

The Three-fold Message

As Satan in the ages past
Has tried to hold his servants fast,
So still he tries with fiendish plan
To hide God's truth from every man.

A message to the world must go,
All kindreds, nations, tongues, must know.
The word of God must sound with power,
Proclaiming God's great judgment hour.
Rev. 14:6, 7.

And as the closing time draws near,
The world is warned the Lord to fear,
And worship him who made the earth,
And gave to all creation birth.
1 Kings 18:21.

It sounds with power, but few give heed;
Tho dark the hour, and dire the need.
A second, and a third, are given,
To turn men's eyes from earth to heaven.
Rev. 14:8-12.

This message, world-wide in extent,
A threat'ning from the Lord is sent,—
A warning word to all mankind
Who would Jehovah's favor find.

But why the conflict? Why this war?
What is the controversy for?
And who and where the warring powers?
And what the part that now is ours?

To which in brief is made reply,—
It is the devil's plan to try
To win and keep if he but can,
The services of every man.

The conflict is, and e'er has been
Between the powers of truth and sin;
God's peace, and love, and power to bless,
Antagonized by selfishness.

Creation is God's voice to man.
'Tis thus He wills to speak, and can
To all who turn a willing ear,
The gentle, loving voice to hear.
Ps. 19:1.

But, that creation may be known
To be the work of God alone,
Jehovah gave to all mankind
His Sabbath to be kept in mind.
Ezek. 20:12.

And, as man keeps the blessed day,
He by the act doth plainly say,—
"Jehovah is the Lord alone,
No gods are they of wood and stone."
Jer. 10:11.

No wonder Satan oft has tried
The sacred Sabbath truth to hide!

No wonder that he tries to place
Creation's keepsake in disgrace!
Ex. 20:8-11.

For well he knows he cannot win
And keep his victims under sin
So long as sinners recognize
The sign of God that sanctifies.
Ezek. 20:12.

A change in God's commands he'll make,
And from its place the Sabbath take.
He'll substitute another day,
And then to all the world will say,—

"Hear! Worship me. Come, do my will.
Accept my mark, my word fulfil.
For you may neither buy nor sell
Unless my sign you honor well."
Rev. 13:15-17.

The battle lines are clearly drawn;
The closing conflict now is on.
The challenge goes to all the world,
And Satan's banners are unfurled.
Matt. 4:9.

Meanwhile, our God sends forth *His* word;
In every land and clime 'tis heard,—
"O serve him not, for if you do
Unmingled wrath shall come to you."
Rev. 14:9, 11.

'Tis thus the judgment message goes
To all the world, 'Till each one knows
The rival claims, and makes his choice,
'Twixt Heaven's call and Satan's voice.
1 Kings 18:21.

The Sabbath is God's seal and sign;
Of it the Lord hath said,—"'Tis mine."
His seal of faith, His sign of power
To keep us in the trying hour.
Eze. 20:12, Isa. 58:13.

Before the Saviour comes again,
Before probation's hour can end,
The warning word must plainly sound
To every one the world around.—
Matt. 28:19, 20.

"Choose ye today whom ye will serve.
Come, give yourself without reserve;
Receive Jehovah's seal, before
Probation pass, and time is o'er."
Josh. 24:51, Rev. 14:1.

For soon the work of God will close,
Man soon shall wither as the rose,
But truth and righteousness shall last
When all earth's transient plans are past.
Isa. 40:7, 51:6-8.

The Saviour now is at the door,
His work as priest is almost o'er,
He soon will lay His priesthood down
To take instead the kingly crown.
Matt. 24:33, Rev. 22:12.

The Closing Scene

INTERLUDE

As angels sang when earth began,
Ere sin had marked or marred the plan,
Methinks that once again the sound
Of great rejoicing will resound,
When from the wrong and wreck of sin
The saved of earth are gathered in.
Job 38.7, Rev. 22:14.

THE WORK FINISHED

The word to all the world has gone,
The lines have everywhere been drawn,
'Tis clearly seen in every spot,
Who serveth God, who serveth not.
Mal. 3:18.

Inhabitants of worlds afar,
The dwellers on each shining star
With deepest interest watch to see
What God's completed work shall be.
I Cor. 4:9, Eph. 3:10.

Satanic agencies have tried,
With Satan at their head to guide,
To change God's truth, to teach a lie,
To crush the saints of the Most High.
I Tim. 4:4, Dan. 7:25.

In solitary places now
The saints in deepest anguish bow,
And cry for help to Him who knows
And cares for them in all their woes.

From caverns deep, from prison cells,
From forests where the wild beast dwells,
From mountain haunts and barren moor.
Arise the cries of Heaven's poor.
Heb. 11:36-38.

Probation Closed

The warning voice of God has ceased.
The angel, flying from the east

Has closed his work. No more is heard
The preaching of the living word.
Amos 8:11-14.

No missions now, the time is past;
The work on earth is closed at last.
The righteous do His righteous will,
The filthy must be filthy still.
Rev. 22:11.

A famine of the word is here,
Men's hearts are failing them for fear,
From North to East men frantic go,
With frenzy, running to and fro.
Amos 8:11.

No more the word of God is found;
No more the gospel's joyful sound;
No more the blessed sound of prayer,
But darkest dread and dire dispair.
Matt. 24:37-39.

The saints of God cry day and night;
They walk by faith and not by sight;
And this their cry on every tongue,
"O come, Lord Jesus, quickly come."
Rev. 22:20.

The Coming King

'Tis darkest midnight's darkest hour;
The powers of darkness show their power.
While rampant Wrong stalks forth abroad,
And flings defiance up to God.
Ex. 11:4.

But look! A rainbow arches o'er
The skies that were so dark before.
Within the arch a brightness shows,
And brighter, and more glorious grows.

A fleecy cloud of purest white,
Emitting streams of living light,
With wondrous wheels of glorious gold,
And colors, beautious to behold,
Rev. 1:7, Ezek. 11:6-18.

Draws near the world. The heavens quake,
The mountains from their bases break,
The streams flow backward, buildings fall,
And wicked men to mountains call,—
Rev. 6:14.

"Fall on us, shield us from His face!
O be for us a hiding place!
The day of His fierce wrath is here,
A day of darkness, dread, and fear!"
Rev. 6:15-17, Amos 5:20.

The righteous, with triumphant song,
Cry,—"'Tis our God! we've waited long;
We've waited long, but now He's come
To take us to our promised home."

Isa. 25:9.

"*The stars from heaven like figs shall fall.*"
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The Resurrection

The voice of the Archangel sounds,
It reaches earth's remotest bounds.
As Jesus, King of life descends,
The reign of death and darkness ends.
1 Thes. 4:16.

The righteous who in Christ have died
Come up with bodies glorified,
And with the living saints arise,
To meet the Master in the skies.
1 Thes. 4:16,17.

A cry of gladness in the air!
All sorrow past, all pain, all care.
See! friends long parted meet once more,
And greet the dear ones loved of yore.
Isa. 35.

That father greets his long lost son,
That mother clasps her little one,
Here husbands, wives, and children meet,
There parted friends each other greet.
Jer. 31:16.

No trembling limbs, no saddened tone,
No stifled sobs, no hopeless moan,
No more Oppression's cruel reign,
Indifferent to the victim's pain.
Isa. 33:24.

No stooping forms, no broken hearts,
No eyes from which the tear drop starts,
No heavy sighs, no anxious fears,
For God shall wipe away all tears.
Rev. 21:4.

Ah no! All these are gone for aye.
The former things are passed away.
All trials are gone, all sorrows o'er,
Affliction shall rise up no more.
Nah. 1:9.

The Desolate Earth

All gone the signs of life from earth,
No cry of pain, no shout of mirth,
But far and near and all around
Unburied dead lie on the ground.
Jer. 9:22.

The upturned faces of the dead
Still wear the look of guilty dread.
"Fall on us, hide us," they had cried,
And, fearing death, they there had died.
Rev. 6:16.

A ghastly, grisly, gruesome sight!
A world from which has fled the light!

The ripened fruits of sin appear
On every side, afar and near.
Jer. 25:33.

And here, amidst this wreck of sin,
Is he who brot the darkness in.
He here must his dark vigil keep,
'Tis here he sowed, here he must reap.
Gal. 6:7.

His work against the saints is o'er;
He never may distress them more;
No work to do, shut up to fears,
He here must spend his thousand years.
Rev. 20:2.

How hast thou fallen from thy height,
Thou erstwhile bearer of the light!
How dimmed thy brightness, gone thy power,
How dark for thee this doleful hour!
Isa. 14:12.

The Millenium Ends

For a thousand years, in chaos
Lies the world; and desolation
Reigns supreme. In chains of darkness
Languishes the prince of rebels.
Dead the mighty men, the warriors,
Who, inspired by thirst for power,
Have destroyed their fellow beings;
And as Satan looks upon them
He can well discern the failure
Of his plans for great dominion.
But, tho he can see the sorrow,
Fully ripened fruit of folly,
He cannot repent; but utters
Words of bitterest maledictions
On the heads of all his helpers,
All his angels, and all sinners
Who his own vile spirit cherished.

Rev. 20:1-3, Isa. 14:13-18.

Practiced in all forms of evil,
Every higher thot degraded,
He at last can do no other
Than continue in his error.
Thru the centuries he suffers
From remorse and disappointments.
Held to that which he has chosen,
He is made to feel the anguish
Meet for him, the prince of devils.

Isa. 14:16-20.

The Millenium Ends

When the books are closed in heaven,
When the thousand years are ended,
When the guilt of every sinner
Has been measured and decided
By the saints' investigation,
Jesus, once again descending
To the earth in flaming fire,
Resurrects the sleeping sinners,
That they may receive the sentence
Which has been reserved to give them.

Zech. 14:4-9, Rev. 20:4, 1 Cor. 6:2.

The Holy City

Once again the vision changes,
And we see the saints of God
Gathered round their blessed Saviour,
In a spot by sin untrod.

Rev. 15:2.

As they gather round their Master,
They look upward to the sky,
And, with everlasting triumph,
Raise they now the conquerors' cry,—

"Yonder is the glorious city
Floating to this world of ours."

Brightly shine its twelve foundations,
Domes, and walls, and turret towers.
Rev. 21:19.

Four-square lies the wondrous city,
Built in orderly array ;
All its gates are pearl transparent,
And shall never pass away.
Rev. 21:16-21.

In this greatest of all cities
All is glorious, pure, and bright.
Neither sun nor moon is needed,
For the Saviour is its light.
Rev. 21:23.

In the center of the city
Jesus sits the King of kings,
Here he wields his peaceful scepter,
Here a choir of angels sings.
Rev. 22:1, 19:16.

From the center of the city
Flowing from beneath the throne,
Issues water pure, life-giving,
For the dwellers' use alone.
Rev. 21:27.

There's a garden in that city,
And the tree of life within,

With its fruits and leaves for healing
From all doubt, and death, and sin.
Rev. 21:4, 18.

All the pavements of the city
Are composed of purest gold ;
And the dwellers of the city
Never sicken nor grow old.
Rev. 22:2.

On the outside of the city
Satan marches with his host,—
Kings and captains, princes, rulers,
In this army of the lost.
Rev. 20:9.

As that host surrounds the city,
See the saved all safe within,
They are filled with furious frenzy,—
Straightway they the siege begin.
Luke 13:28.

Saints, beholding from the city,
See the sad results of sin.
Sinners stand without, beholding,
But they cannot enter in.
Rev. 21:27.

The Final Destruction

On the host outside the city
Falls the fire of God from heaven.
To the wicked of the earth, is
Final retribution given.
Rev. 20:9.

The New Earth Metropolis

On the billows floats the city,
City of the living God,
As the ark of Noah floated
On the waters of the flood.
Matt. 24:37.

Only those are in the city
Who are pure, made white, and tried,
Who have kept their Lord's command-
ments,
Who to every sin have died.
Rev. 22:14.

Many men are in the city,
Men of patience, power, and prayer,
Adam, Abraham, and Abel,
Job, and Joshua, are there.
Luke 13:28.

I'll have loved ones in that city;
I must meet and greet them there;
I must pluck the fruit of heaven;
I must breathe the balmy air.

O, I must behold that city!
I must walk its shining street,
I the pearly gate must enter,
I my loving Lord must meet!

You, my reader, in that city
May the fruits of life's fair tree
Pluck and eat, and live forever!
Come! O come and go with me!

Rev. 22:17.

FINALE

A world rebuilt. Once more I hear
A burst of gladsome song.
The cloud of sin is passed away,
Lo now is dawned eternal day,
And righted every wrong.

Rev. 5:13.

High sounding cymbals speak the praise
Of Him who reigns above.
The dragons, and all deeps are heard,
The stormy winds fulfil his word,
Declaring, God is love.
Ps. 148, 149, 150.

The saints on earth take up the cry,
And praise Him o'er and o'er.
The world and all the things therein,
Delivered from defiling sin,
The God of love adore.
Ps. 147.

The beauties of that heavenly land
My pen can never tell!
My eyes have seen a land of light,
Have caught a glimpse of glory bright,
Where saints shall ever dwell.
2 Pet. 3:13.

Will you be there? Shall I be there?
God grant it that we may!
That we with saints their bliss may share,
Enjoy with them the mansions fair,
In everlasting day.
AMEN.

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